

Critique of Mohammad

Based on the most original and reliable sources.

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Introduction

There are many religions in the world and many people claimed to be prophet throughout history. The most sensible way to deal with these religions is that we study these religions impartially using reason and science as criteria. If we found a religion contained acceptable miracles and its contents are 100% correct, we should accept that religion and obey its rules. In addition, if there were a God in this world he would expect us to do the same to find the right direction toward him. This is exactly what this book and the book “Critique of Quran” are doing.

The sources of Islam are exclusively Quran and Sonnat, nothing else. Quran is the book of Mohammad claimed to be revealed by God to Mohammad. Sonnat consisted of behaviors (Sirrah) and sayings (Hadith) of Mohammad. Biography books of Mohammad are called Sirrah. Quran was critically assessed in the book “Critique of Quran” and biography of Mohammad is assessed in the current book. If Mohammad was a real prophet, his behaviors must be one hundred percent in accordance with science, reason, and morality. This is the criteria for evaluating his behavior in this book.

There are several Sirrah books, from which the most reliable is Sirrah Ibn Hesham, which is Sirrah Ibn Ishaq narrated by Ibn Hesham. This book is Sirrah Ibn Hesham that I just added my critiques to the end of each event. The Meccan part was shortened

but the Medinan part is the same as the original book. I used the translation: “Guillaume A.(translator) The life of Muhammad (Sirat Ibn Ishaq), Oxford University Press, 2004”, which is a reliable and faithful translation as I checked many parts with original Arabic text.

For completeness, in some cases, I added small parts from Maghazi Al-Waqidi¹, Tabaqat ol-Kobra, Tabari History or Sirrah Halabi. These Sirrah books are the most reliable after Sirrah Ibn Hesham. Since Maghazi Al-Waqidi narrated all events, including Serriahs² in correct chronological order, I followed the chronological order of events of Maghazi Al-Waqidi in presenting materials.

¹ - Rizwi Faizer et al., The Life of Muhammad (translation of al-Maghazi Al-Waqidi), Routledge, 2011

² - Ghazvah was a war in which Mohammad was present. Serriah was a war fought under Mohammad's command but Mohammad was not present there.

Muhammad in Mecca

Muhammad was born most probably in 580 BC, in city of Mecca of Arabia, in the tribe of Qureysh. He was given to a foster-mother, called Halima, to suckle him. His father, Abdullah, died before his birth and his mother, Ameneh, died when he was six years old. Then he was raised by his grandfather, Abdul-Muttalib for two years. His grandfather died when Mohammad was eight, then he was looked after by his uncle, Abu-Talib. Once, Muhammad traveled to Syria along with his uncle in a merchant caravan.¹

Marriage with Khadija

Khadija was a merchant woman of dignity and wealth. She used to hire men to carry her merchandise outside the country on a profit-sharing basis. She heard about trustfulness of Muhammad and asked him to take her goods to Syria for trade. Muhammad

¹ - Guillaume A.(translator) The life of Muhammad (Sirat Ibn Ishaq), Oxford University Press, 2004, part I.

accepted the proposal and became the head of her trade caravan for fifteen years. Also, Khadija liked him and asked him to marry her, he accepted and she became his first wife. They had seven children, three boys and four girls.¹

Pagans, Christians, Jews and Monotheists in Arabia

Various belief systems were present and living in peace in Arabia. The main religion of Arabia was Paganism. They worshiped various idols including sculptures. Some tribes of Christians and Jews were living in Arabia during Mohammad's era and their religious ideas, traditions and myths were known by Arabs. In addition, some monotheists were living in Arabia with very similar beliefs to the main pillars of Islam.² There were fighting between various Arab tribes, mostly due to tribal enmity or robbery and so on, but not due to religious belief.

Critique:

- The main reason of religious tolerance in Arabia, 1400 years ago, was that nobody tried to impose his religion on the others. They respect each other's religion and tolerate each other. Religious tolerance vanished with conquer of Islam. *Islam does not want to*

¹ - Sirat Ibn Ishaq (Ibn Hesham), part I.

² - ibid.

be a religion besides other religions; it wants to be the only religion of the world.

For example, as Ibn Ishaq stated “when Mohammad openly displayed Islam as God ordered him, his people did not withdraw or turn against him, until he spoke disparagingly against their gods. When he did that, they took great offence and resolved unanimously to treat him as an enemy. When Qureysh saw that he would not yield to them, withdrew from them, and insulted their gods and that his uncle treated him kindly and stood up in his defense and would not give him up to them, some of their leading men went to Abu Tallib. They said, O Abu Talib, your nephew has cursed our gods, insulted our religion, our way of life and accused our forefathers of error; either you must stop him or you must let us get at him.”¹

Mohammad wanted to abolish paganism and make Islam the main and dominant religion of the world. This was fully discussed in the book “Critique of Quran” by this author and will be shown throughout this book. Herein, just one verse of Quran is presented as evidence:

الْتَّوْبَةِ ٣٣: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كُفَّارٌ
وَلَوْ كَرِهَ الْمُشْرِكُونَ -

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-118.

Translation: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it victorious over all religions even though the Mushrikun (believers in other religions) hate (it) (Quran: 9/33).

It means that will of other religious people is not important, Islam should be imposed on people even though they do not like. This was (is and will be) the main reason of hatred and enmity between Moslems and others in Mohammad's era and throughout Islamic history.

- In Mohammad's era, Mecca was a place of interactions of various cultures. On one hand, Ka'abeh (the holiest Mosque for Moslems placed in Mecca) was placed there, and every year a huge number of people were gathering there to do religious ceremonies, creating a suitable place for multicultural interactions. On the other hand, there were great merchants in Mecca, traveling to other countries like Iran and Rome. Also, Mohammad was the head of the trade caravan of Khadijeh for 15 years, finding the opportunity to see and know many cultures and religions. Furthermore, as mentioned, several tribes of Christians (such as Christians of Najran) and Jews (such as Jews of Medina) were living in proximity to Mohammad and their beliefs, customs and myths were well known in that area. Therefore, there was lots of information available about other nations, such as two great empires, Iran and Rome, and about other religions like Judaism, Christianity and Zoroastrian, so later Mohammad used this information to develop Quran and Islam. In

fact, this information was more than enough for developing Quran. There is nothing beyond the history and geography of that time in Quran; in other words, Quran was the product of the culture of 1400 years ago of Arabia. This subject was explained fully in the book “Critique of Quran” by this author.

Claim of prophecy

At forty years old, Mohammad claimed that he was the last prophet, receiving revelations from God. The main pillars of his religion (Islam) were 1- belief in oneness of God, 2- belief in prophecy of Mohammad and 3- belief in the resurrection day. He told Khadijeh (his wife) about his prophecy, and she was the first person who accepted Islam. Then his cousin, Ali, converted to Islam.

Mohammad called people to Islam for thirteen years in Mecca and surrounding areas. His success was not much and not many people converted to Islam, and since he wanted to abolish paganism, he invoked enmity of pagans against himself. The masters of Mecca and their followers bothered him and other Moslems a lot. For example, some slaves converted to Islam and some of them were tortured by their masters.¹

¹ - Sirat Ibn Ishaq (Ibn Hesham), part II.

Suggestion of compromise and asking miracle by Quraysh leaders

In various occasions, the leaders of pagans talked to Abu-Talib and Mohammad suggesting that Mohammad would not offend their idols and would not try to abolish them, and in return, they would not bother him and Moslems. Herein two cases are mentioned.

Mohammad was thinking about ruling the whole world

In one occasion, when Abu Talib fell ill and Quraysh learned of his grave condition they reminded one another that now that they had better go to Abu Talib and come to some compromise lest they be robbed of their authority altogether. Some great men went to Abu Talib and said, ‘You know your rank with us and now that you are at the point of death we are deeply concerned on your account. You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have his religion and we will have ours.’ When Mohammad came, Abu Talib said, ‘Nephew, these notables have come to you that they may give you something and to take something from you.’ ‘Yes,’ he (Mohammad) answered, ‘you may give me one word by which you can rule the Arabs and subject non-Arabs to you.’ ‘Yea,’ said Abu Jahl, ‘and (we say) ten words.’ Mohammad said; “You must say there is no God but Allah and you must repudiate what you worship beside him”. They clapped their hands and said, ‘Do you want to make all

the gods into one God, Muhammad? That would be an extraordinary thing.' Then they said one to another, 'This fellow is not going to give you anything you want, so go and continue with the religion of your fathers until God judge between us', so saying they departed.¹

In another occasion, the leading men of every clan of Quraysh and possibly others gathered together outside the Ka'ba. They decided to send for Muhammad and to negotiate and argue with him so that they could not be held to blame on his account in the future. When he came and sat down with them they explained that no Arab had ever treated his tribe as Muhammad had treated them; if it was money he wanted, they would make him the richest of them all, if it was honor he should be their prince; if it was sovereignty, they could make him king; if it was a spirit which had got possession of him then they would exhaust their mean in finding medicine to cure him. Mohammad replied that he had no such intention. He sought not money, nor honor, nor sovereignty, but God had sent him as an apostle and revealed a book to him, and commanded him to become an announcer and a warner. He had brought them the messages of his Lord, and given them good advice. If they took it then they would have a portion in this world and the next; if they rejected it, he could only patiently await the issue until God decided between them. 'Well, Muhammad,' they

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-191

said, ‘if you won’t accept any of our propositions, you know that no people are more short of land and water and live a harder life than we, so ask your Lord, who has sent you, to remove for us these mountains which shut us in, and to straighten out our country for us, and to open up in it rives like those of Syria and Iraq, and to resurrect for us our forefathers, and let there be among those that are resurrected for us Qusayy Ibn Kilab, for he was a true sheikh, so that we may ask them whether what you say is true or false. If they say you are speaking the truth, and you do what we have asked you, we will believe in you, and we shall know what your position with God is, and that He has actually sent you as an apostle as you say. He (Mohammad) replied that he had not been sent to them with such an object, He had conveyed to them God’s message, and they could either accept it with advantage, or reject it and await God’s judgment. They said that if he would not do that for them; let him do something for himself. Ask God to send an angel with him to confirm what he said and to contradict them, to make him gardens and castles, and treasures of gold and silver to satisfy his obvious wants. He stood in the streets as they did, and he sought a livelihood as they did. If he could do this, they would recognize his merit and position with God, if he were an apostle as he claimed to be. He replied that he would not do it, and would not ask for such things, for he was not sent to do so, and he repeated what he had said before. They said, ‘Then let the heavens be dropped on us in pieces, as you assert that your Lord could do if He wished, for we

will not believe in you unless you do so.' Mohammad replied that this was a matter for God; if He wanted to do it with them, He would do it. They said, 'Did not your Lord know that we would sit with you, and ask you these questions, so that He might come to you and instruct you how to answer us, and tell you what He was going to do with us, if we did not receive your message? When they said this, Mohammad got up and left them. Abdull'h h. Abu Umayya got up with him and said to him, 'O Muhammad, your people have made you certain propositions, which you have rejected; first they asked you things for themselves that they might know that your position with God is what you say it is so that they might believe in you and follow you, and you did nothing; then they ask you to take something for yourself, by which they might know your superiority over them and your standing with God, and you would not do it; then they asked you to hasten some of the punishment with which you wert frightening them, and you did not do it.¹

Critique:

- Mohammad, even in Mecca, was dreaming of making a united and strong government of Arabs to rule the world. Probably he must have thought that by uniting Arabs under one religion, he could make them strong enough to conquer the world.

¹ - Sirat Ibn Ishaq (Ibn Hesham), p 133-135

-Miracle is the only way to know a prophet; otherwise how is it possible to differentiate between a real prophet and a false one? Therefore, people have the right to ask miracles from a claimed prophet. However, Mohammad did not bring any miracle to prove his prophecy. It is mentioned in many verses of Quran that in many occasions people asked Mohammad miracles and he always evade presenting miracle by some unreasonable excuses.¹ Therefore based on Quran and the above-mentioned narration, Mohammad had no miracle at all. It is worth noting that, many miracles were attributed to Mohammad in Sirah books (books of biography of Mohammad), but all of them are false. Because, firstly, it is against Quran. Secondly, if any of the claimed miracles was right, Mohammad would have a strong argument against pagans. For example in the above story, Mohammad could have said “I presented such and such miracles in such occasions, so I confirmed that I am a real prophet and you have to believe in me”, but Mohammad never said that and always evade presenting miracle shamefully.

The only claimed miracle by Quran is Quran itself², but Quran is really an anti-miracle showing that it is impossible to be the word of God, as extensively explained and confirmed in the book “Critique of Quran”.

¹ - All the related verses were fully discussed in the book “Critique of Quran” by this author, chapter 6.

² - ibid., introduction

Sound reasoning is also necessary for a prophet to prove his claims. Mohammad used to present his claims without any supporting argument or miracle. You could read some of the early Soorahs (chapter of Quran) revealed in Mecca, especially Soorahs of part thirty of Quran. You will see plain presentations of ideas without reasoning. In some cases, Quran swears to various natural objects to support its claims, which is nonsense. Just as an example, Soorah al-Shams is presented here:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. وَالشَّمْسِ وَضُحَاهَا
2. وَالْقَمَرِ إِذَا تَلَاهَا
3. وَالنَّهَارِ إِذَا جَلَاهَا
4. وَاللَّيْلِ إِذَا يَعْشَاهَا
5. وَالسَّمَاءَ وَمَا بَنَاهَا
6. وَالأَرْضِ وَمَا طَحَاهَا
7. وَنَفْسٍ وَمَا سَوَّاهَا
8. فَاللَّهُمَّ هَا فُجُورَهَا وَتَنْفُوا هَا
9. قَدْ أَفْلَحَ مَنْ زَكَّاهَا
10. وَقَدْ خَابَ مَنْ دَسَّاهَا
11. كَذَّبَتْ ثَمُودٌ بِطَغْوَاهَا
12. إِذَا ابْنَعَثَ أَشْقَاهَا
13. فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَافِعَةُ اللَّهِ وَسَعْيَاهَا

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا

وَلَا يَخَافُ غَنْبَاهَا

Translation:

1. And (I swear) by the sun and its brightness;
2. And by the moon as it follows it (the sun);
3. And by the day as it discloses (the sun's) brightness;
4. And by the night as it conceals it (the sun);
5. And by the sky and Him Who built it;
6. And by the earth and Him Who flattened it,
7. And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;
8. Then He showed him what is wrong for him and what is right for him;
9. Indeed he succeeds who purifies his ownself.
10. And indeed he fails who corrupts his ownself.
11. Thamud (people of a claimed city) denied (their Prophet) through their transgression.
12. When the most wicked man among them went forth (to kill the she-camel).
13. But the Messenger of Allah [Salih (Saleh)] said to them: “Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!”
14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in

destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

15. And He (Allah) feared not the consequences thereof.¹

If you think carefully about this Sooreh, you see that, verses 2-6 are wrong, verses 11-16 were talking about a story with no evidence and verse 18 is unjust.

You see Quran swears to prove its claims, and there is no reasoning supporting its claims. This is a routine in Quran. As shown in the book “Critique of Quran” there is not even one reliable argument in the whole Quran and Sonnat to prove presence of God, oneness of God, prophecy of Mohammad and the resurrection day. Therefore, as people did not see any miracle or any reliable reasoning from Mohammad, they must not believe in Mohammad, and those who accepted Islam have made a stupid choice, since a reasonable human never accepts something without reliable evidence or sound arguments.

Critique: Satanic verses

Since Mohammad was trying to abolish paganism, it produced enmity between himself and pagans. Pagans suggested a compromise with Mohammad, so that he respects their idols and

¹ - If you read the verses carefully, you see that the verses 2-6 are wrong; the verses 11-14 refers to a fiction with no historical details, no historical or archeological evidence and the verse 14 is unjust.

pagans respect Allah. Mohammad was obsessed by this suggestion until one day he revealed the following verses:

النجم: أَفَرَأَيْتُمُ اللَّاتَ وَالْعَزَّرَى (١٩) وَمَنَاءَ التَّالِثَةَ الْأُخْرَى (٢٠) تلک
الغرانیق العلی وإن شفاعتهن لترتجی

Translation: Did you see Latt and Ozza (Quran: 53/19) and Manat, the third (Quran: 53/20). These are great birds (Gharaniq) and their intercession is hoped.

Latt, Ozza and Manat were three important idols in Mecca worshiped by pagans. These verses mean that these idols could intercede for sinner before Allah. This was a compromise between Mohammad and pagans; Mohammad had honored their idols and granted them a great position. When pagans heard the verses, they got very happy and prostrated along with Mohammad. This narration is called narration of Gharaniq and is well known among critiqueors of Quran.

This compromise made Moslems unhappy and they started to complain and admonished Mohammad for these verses. Then Mohammad revealed the following verses:

الحج: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِلَّا إِذَا تَمَنَّى الْقَوْمُ الشَّيْطَانَ فِي
أُمُّيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)
لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةُ قُلُوبُهُمْ وَإِنَّ
الظَّالِمِينَ لَفِي سِقَاقٍ بَعِيدٍ (٥٣)

Translation: Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Satan threw (some falsehood) in it. But Allah abolishes that which Satan throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise (Quran: 22/52) To make what is thrown in by Satan a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (disbelievers) are in an opposition far-off (Quran: 22/53).

These verses explicitly confirm the reality of satanic verses, as Satan reveals some verses to all prophets while Mohammad could not realize that it was from Satan; then God abolishes (abrogates) the satanic verses and supports his verses. By these verses (22/52-53), Mohammad abrogated the verse تلک الغرانيق العلی وَإِن شفاعتهن “لترتجى (These are great birds and their intercession is hoped.) and

replaced it with the following verse:

إِنْ هِيَ إِلَّا أُسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ (النجم ٢٣)

Translation: They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! (Quran: 53/23).

The event of Gharaniq is narrated by many great critiqueators of Quran, such as Tabari, al-Dorr al-Mansoor, Adhva-AlBayan, Kash'af, Rooh-AlMa'ani and Zad-AlMasir. Some critiqueators tried to deny the narration like Adhva-AlBayan. But this is a futile effort, since Quran itself said (in 22/52-53 mentioned above) that revealing of satanic verses happened for all prophet with no exception. Furthermore if revealing of satanic verses had not happened for Mohammad, it was meaningless to send the verse 22/53, saying that the satanic verses are for trial of people. As fully explained in the book "Critique of Quran", this event is strong evidence confirming that Quran is not the word of God.

Migration of some Moslems to Abyssinia

When Mohammad saw the affliction of his companions and he could not protect them, he said to them: "If you were to go to Abyssinia (it would be better for you), for the king will not tolerate injustice and it is a friendly country, until such time as Allah shall relieve you from your distress." Thereupon some of his companions went to Abyssinia; this was the first migration (hijra) in Islam.¹

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-146

The document proclaiming a boycott

When Quraysh (the most important tribe in Mecca) perceived that the Moslems had settled in a land in peace and safety, and that the Negus (king of Abyssinia) had protected those who sought refuge with him, and that Islam had begun to spread among the tribes, they came together and decided among themselves to write a document in which they should put a boycott on Bani-Hashim and Bani-Muttalib (families of Mohammad), that they should not marry their women nor give women to them to marry; and that they should neither buy from them nor sell to them. When Quraysh did that, the two clans of Bani-Hashim and Bani-Muttalib went to Abu-Talib and entered with him into his valley and joined him.¹

The beginning of Islam among Medinans (Ansar: Helpers²)

The time came when Mohammad was offering himself to the Arab tribes, as was his custom; he met at Al-‘Aqaba a number of the Khazraj (a tribe of Medina city). When Mohammad met them, he learned by inquiry that they were of the Khazraj and allies of the Jews. He invited them to sit with him and expounded to them Islam and recited Quran to them. They lived side by side with the Jews

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-159.

² - Those people of Medina who accepted Islam and helped Mohammad to spread Islam.

who were people of the scriptures and knowledge, while they themselves were polytheists and idolaters. They had often raided them in their district and whenever bad feeling arose, the Jew used to say to them, ‘A prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid as Ad and Iram perished. Therefore, when they (Medinan people) heard Mohammad’s message they said one to another: ‘This is the very prophet of whom the Jews warned us. Don’t let them get to him before us’ Thereupon they accepted his teaching and became Moslem, saying, ‘We have left our people, for no tribe is so divided by hatred and enmity as they.’ Perhaps God will unite them through you. So let us go to them and invite them to this religion of yours; and if God unites them in it, then no man will be mightier than you.

Thus saying they returned to Medina as believers. When they came to Medina, they told their people about Mohammad and invited them to accept Islam until it became so well known among them that there was no home belonging to the Helpers but Islam and Mohammad had been mentioned therein.¹

Critique:

- As the underlined part shows, these people of Medina did not accept Islam because it was correct, reasonable or its prophet was right, but accepted Islam for jealousy with Jews, and for making unity among themselves.

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-198

- It was mentioned several times in Quran and Sonnat that during Mohammad's era, Jews and Christians of Arabia, based on their holy scriptures, have been waiting for an Arab prophet. However, it seems very far from reality, since there is nothing as such in old and new testaments. Some Moslems may claim that after Mohammad, these scriptures have been deviated by the clergies; but it is not right, since finding of scriptures from more than 2000 years ago in Palestine, showed that they did not change for more than two millenniums.

The first pledge at al-'Aqaba

In the following year, twelve Helpers attended the fair and met at al-'Aqaba this was the first Aqaba. Ubdat ibn al-Samit said: 'I was present at the first 'Aqaba. There were twelve of us and we pledged ourselves to Mohammad after the manner of women and that was before war was enjoined, the undertaking being that we should associate nothing with God; we should not steal; we should not commit fornication; nor kill our offspring; we should not slander our neighbors; we should not disobey him in what was right; if we fulfilled this, paradise would be ours; if we committed any of those sins it was for God to punish or forgive as He pleased. When these men left, Mohammad sent with them Mus'ab ibn Umayr and

instructed him to read the Quran to them and to teach them Islam and to give them instruction about religion.¹

Ordinary people accepted Islam as followers of their leaders

(Arabia of 1400 years ago was a tribal society; each tribe or clan has a master and people were obedient to him. This was the case in accepting Islam; many people accepted Islam because their masters accepted Islam). For example, in Medina, when Sa'ad Ibn Mu'adh converted to Islam, said to his clan: what do you know about me? They replied “(you are) our chief, the most active in our interests, the best in judgment and the most fortunate in leadership”. He said “I will not speak to man or woman among you until you believe in God and his apostle”. As a result, every man and woman of his clan joined Islam.²

The second pledge at al-'Aqaba

Then (next year) Mus'ab returned to Mecca and the Muslim Ansars (Helpers) came to the fair there with the pilgrims of their people who were polytheist. They met Mohammad and they pledged themselves to the prophet. Mohammad spoke and recited the Quran and invited men to God and commended Islam and then said: “I invite your allegiance on the basis that you protect me as

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-199

² - Sirat Ibn Ishaq (Ibn Hesham), p-201

you would your women and children.” Al-Bara’ took his hand and said “By Him Who sent you with the truth we will protect you as we protect our women, We give our allegiance and we are men of war possessing arms which have been passed on from father to son.” Abu'l-Haytham said, “O apostle, we have ties with other men (he meant the Jews) and if we sever them perhaps when we have done that and God will have given you victory, you will return to your people and leave us.” Mohammad smiled and said: “Nay, blood is blood and inviolability is inviolability, I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you.” Then Mohammad said, “bring out to me twelve leaders that they may take charge of their people’s affairs.” They produced nine from al-Khazraj and three from al-Aus.” Mohammad then told them to disperse and go back to their caravan, and one of them said, ‘By God, if you wish it we will fall on the people of Mina tomorrow with our sword.’ He replied, ‘We have not been commanded to do that; but go back to your caravan.’

Critique:

This pledge of Mohammad with Ansar was neither right nor just. The pledge should not include any war, but should be limited to those wars that are right and just, i.e. defensive wars. General pledge of allegiance with others was the habit of Arabs of that time and Mohammad followed it, meaning that Mohammad was not guided by God.

The order to fight

Mohammad had not been given permission to fight or allowed to shed blood before the second Aqaba. He had simply been ordered to call men to God and to endure insult and forgive the ignorant. The Quraysh had persecuted his followers, seducing some from their religion, and exiling others from their homeland. They had to choose whether to give up their religion, be maltreated at home, or to flee the homeland, some to Abyssinia, and others to Medina. So God gave permission to His apostle to fight and to protect himself against those who wronged them and treated them badly. The first verses on this subject were:

الحج: أذن لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ. (٣٩)
الَّذِينَ أُخْرَجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دُفْعَ اللَّهُ النَّاسَ بِعَضَهُم بِعَضًا لَهُدَمْتَ صَوَامِعَ وَبَيْعَ وَصَلَوَاتٍ وَمَسَاجِدَ يُذْكُرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرُنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠) الَّذِينَ إِن مَكَانَاهُمْ فِي الْأَرْضِ أَفَأْمُوا الصَّلَاةَ وَأَتَوْا الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلَلَّهِ عَاقِبَةُ الْأُمُورِ (٤١)

Translation: Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory (39). Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” -

For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty (40). Those who, if We give them power in the land, (they) establish prayers, pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden). And with Allah rests the end of (all) matters (41) (Quran: 22/39-41).

Then:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ (الأنفال ٣٩) -

Translation: Fight them so that there be no more seduction, (i.e. until no believer is seduced from his religion). And the religion will all be for Allah Alone (Islam be the only religion of the world) (Quran: 8/39).¹

Migration to Medina²

When God had given permission to fight and this clan of the Ansar had pledged their support to him in Islam to help him and his followers, and the Muslims who had taken refuge with them,

¹ - Sirat Ibn Ishaq (Ibn Hesham), p: 212-213

² - ibid. 213-227

Mohammad commanded his companions to emigrate to Medina and to link up with their brothers, the Ansar, and said ‘God makes for you brothers and houses in which you may be safe.’ So Moslems went out in companies, and Mohammad stayed in Mecca waiting for his Lord’s permission to leave Mecca and migrate to Medina.

After his companions had left, Mohammad stayed in Mecca waiting for permission to migrate. Except for Abu-Bakr and Ali, none of his supporters was left but those under restraint and those who had been forced to apostatize. When the Quraysh saw that Mohammad had a party and companions out of their tribe and outside their territory, and that his companions had migrated to join them, and knew that they had settled in a new home and had gained protectors, they feared that Mohammad might join them, since they knew that he had decided to fight them. So they assembled in their council chamber to take counsel what they should do in regard to Mohammad, for they were now in fear of him. They agreed on a plan that that each clan should provide a young, powerful, well-born, aristocratic warrior; each should be provided with a sharp sword; then that each of them should strike a blow at him and kill him. Thus, they would be relieved of him, and responsibility for his blood would lie upon all the clans. Then his relatives could not fight them all and would have to accept the blood-money, which they would all contribute to. Then Gabriel came to apostle and said: “Do not sleep tonight on the bed on which you usually sleep.”

Before much of the night had passed they assembled at his door waiting for him to go to sleep so that they might fall upon him. When Mohammad saw what they were doing, he told Ali to lie on his bed and to wrap himself in his green mantle; for no harm would befall him. He himself used to sleep in this mantle. Then Mohammad went out of Mecca along with Abu-Bakr and took refuge to a cave near Mecca for three days, then went to Medina.

Mohammad in Medina

Building a Mosque and a home for Mohammad in the land of two orphans

Mohammad temporarily stayed in Qoba, a place near Medina, and then went to Medina. Mohammad left its rein free, not guiding it, and it turned in its tracks and returned to the place where it had knelt at first and kne1t there again. Mohammad asked to whom the land belonged. Mu'l dh Ibn Afra told him that the owners were Sahl and Suhayl, the sons of Amr, who were orphans in his care and that he could take it for a mosque and he could pay the young men for it.¹ Mohammad ordered that a mosque should be built there, and he stayed with Abu-Ayyub until the mosque and his houses were completed.²

Critique:

- Mohammad started his offensive and oppressive acts in Medina with taking the land of two orphans for a Mosque and his house. Land of two small children who could not recognize their interests.

¹ -Guillame has translated the underlined part wrongly, it is “وَهُمَا يَتِيمَانْ ”لَيْ وَسَأْرَضِيهِمَا مِنْهُ” that means, “I will get their consent”.

² - Sirat Ibn Ishaq (Ibn Hesham), p: 228

One may say, the guardian of the children said “I will get their consent”. But, getting consent of small immature children is meaningless, as one may take a 100 Dollar bill from a child in return for a biscuit. Also, a guardian could sell the properties of the immature children in case of urgency, for example for providing food or medicine for them, not to take away their properties for a Mosque or a Church. Anyway, this act of Mohammad was obscene and immoral even for an ordinary man let alone a prophet.

- Mohammad lived in Abu-Ayyub’s house until his mosque and dwelling house were built; then he moved to his own quarter. Abu-Ayyub said: we used to prepare his evening meal and send it to him. When he returned what was left, Umm-Ayyub (mother of the family) and I used to touch the spot where his hand had rested and eat from that in the hope of gaining a blessing. One night we prepared for him onion or garlic and Mohammad returned it and I saw no mark of his hand in it; I went to him in some anxiety to tell him of our practice and that this time there was no mark of his hand, and he replied that he had perceived the smell of the vegetable. So we ate the dish and never sent him onions again.¹

See love of Mohammad for superiority and power; he realized that his hosts used to eat the remnant of his food for blessing, but he did not deter them.

¹- Sirat Ibn Ishaq (Ibn Hesham), p:230

The first and second sermons of Mohammad¹

The first address which Mohammad gave was as follows: he praised and glorified God as was his due and then said: O men, send forward for yourselves. You know, by God, that one of you may be smitten and will lave his flock without a shepherd. Then his Lord will say to him—there will be no interpreter or chamberlain to veil him from Him—Did not My apostle come to you with a message, and did not I give you wealth and show you favor? What have you sent forward for yourself? Then will he look to right and left and see nothing; he will look in front of him and see nothing but hell. He who can shield his face from the fire even with a little piece of date let him do so; and he who cannot find that then with a good word; for the good deed will be rewarded tenfold yea to twice seven hundred fold. Peace be upon you and God's mercy and blessing.

Then Mohammad preached on another occasion as follows: Praise belongs to God whom I praise and whose aid I implore. We take refuge in Cod from our own sins and from the evil of our acts. He whom God guide, none can lead astray; and whom he (God) leads astray, none can guide. I testify that there is no God but He alone, He is without companion. The finest speech is the Book of

¹ - Sirat Ibn Ishaq (Ibn Hesham), 231

God (Quran). He to whom God has made it seem glorious and made him enter Islam after unbelief, who has chosen it above all other speech of men, doth prosper. It is the finest speech and the most penetrating. Love what God loves. Love God with all your hearts, and weary not of the word of God and its intention. Harden not your heart from it. Out of everything that God creates, He chooses and selects; the actions He chooses He calls Khair (good); the people He chooses He calls Mustafa (chosen); and the speech He chooses He calls Salih (pious). From everything that is brought to man, there is the lawful and the unlawful. Worship God and associate naught with Him; fear Him as He ought to be feared. Carry out loyally towards God what you say with your mouths. Love one another in the spirit of God. Verily God is angry when His covenant is broken. Peace be upon you.

Critique:

- Note that Mohammad presented some claims as facts; there was no reasoning and no miracle to prove them. Why is there a God? Why is he alone? Why is Mohammad his prophet? Why will be a resurrection day? No reasoning, no miracle, people just have to believe in them.
- See that, the first speech of Mohammad starts with frightening people from the hell, instead of evidence, reasoning and miracle. Unfortunately, fear biases human reasoning; people tend to believe in frightening things without reasoning or evidence. This weakness

of human mind has been extensively misused by the founders of religions to make people believe in their claims without sound argument, evidence or miracle. Fear is the essence of any religion especially Islam, which produced a very effective tool by a mixture of this world fear (sword) and the other world fear (hell) to make people believe in its claims.

- As the underlined part shows, Mohammad approved fatalism. God leads some people to the right path, then send them to paradise, and leads some people to the wrong path, then send them to the hell. Fatalism is an inherent part of Islam, as fully discussed in the book “Critique of Quran”.

The covenant between the Moslems and the medinans and with the Jews¹

Mohammad wrote a document concerning the emigrants and the Ansar (helpers) in which he made a friendly agreement with the Jews and established them in their religion and their property, and stated the reciprocal obligations, as follows:

In the name of God the Compassionate, the Merciful. This is a document from Muhammad Mohammad between the believers and Muslims of Quraysh and Yathrib (Medina), and those who

¹ - Sirat Ibn Ishaq (Ibn Hesham), p:231

followed them, joined them, and labored with them. They are one community (Umma) to the exclusion others. The Qureysh emigrants according to their present custom shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice, common among believers. The Banu-‘Auf according to their present custom shall pay the bloodwit they paid in heathenism; every section shall redeem its prisoners with the kindness and justice, common among believers. The other tribes (mentioned their names) likewise. Believers shall not leave anyone destitute among them by not paying his redemption money or bloodwit in kindness. A believer shall not make treaty with Moslem slaves without permission of their masters¹. The God-fearing believers shall be against the rebellious or him who seeks to spread injustice, or sin or enmity or corruption between believers; the hand of every man shall be against him even if he be son of one of them. A believer shall not kill a believer in retaliation for an unbeliever, nor shall he aid an unbeliever against a believer. God's protection is one; the least of them may give protection to a stronger on their behalf. Believers are friends one to the other to the exclusion of outsiders. To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all. In every foray, a rider must take

¹ - This sentence was wrongly translated by Guillaume.

another behind him. The believers must avenge the blood of one another shed in the way of God. The God-fearing believers enjoy the best and upright guidance. No polytheist shall take the property or person of Quraysh under his protection nor shall he intervene against a believer (nor shall he intervene between him and a believer). Whosoever is convicted of killing a believer without good reason shall be subject to retaliation unless the next of kin is satisfied (with blood-money), and the believers shall be against him as one man, and they are bound to take action against him. It shall not be lawful to a believer who holds by what is in this document and believers in God and the last day to help an evil-doer or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does, and neither repentance nor ransom will be received from him. Whenever you differ about a matter, it must be referred to God and to Muhammad. The Jews shall contribute to the cost of war as long as they are fighting alongside the believers. The Jews of the Bani-‘Auf are one community with the believers; the Jews have their religion and the Muslims have theirs, their slaves and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families. The same applies to other tribes of Jews (named them one by one). Loyalty is a protection against treachery. The friends of the Jews are like themselves. None of them shall go out (to war) except with the permission of Muhammad, but he shall not be prevented from taking revenge for a wound. He who slays a man

without warning slays himself and his household, unless it be one who has wronged him, for God will accept that. The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped. The Jews must pay with the believers so long as they fight. Yathrib (Medina) shall be a sanctuary for the people of this document. A stranger under protection shall be as his host doing no harm and committing no crime. A woman shall only be given protection with the consent of her family. If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muhammad Mohammad of God. God accepts what is nearest to piety and goodness in this document. Ouraysh and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib. If they are called to make peace and maintain it, they must do so; and if they make similar demand on the Muslims, it must be carried out except in the case of war about religion. Every one shall have his portion from the side to which he belongs. The Jews of al-Aus, their slaves and themselves, have the same standing with the people of this document in pure loyalty from the people of this document. Loyalty is protection against treachery. He who acquires aught acquires it for himself. God approves of this document. This deed

will not protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city are safe unless he has been unjust and sinned. God is the protector of the good and God-fearing man and Muhammad is Mohammad of God.

Critique:

- In this document, Mohammad himself wrote some rules on behalf of Moslems, Jews and pagans. None of these groups had been consulted or consented to the document, and the document had not been signed by them. It means that this document is not really a covenant or agreement between different parties, but it was the orders of Mohammad as the dominant ruler of Medina. This behavior of Mohammad shows that he was very much fond of political power. One may say Moslems had been implicitly in agreement with these rules. But, what about Jews and pagans? Who gave the right to Mohammad to make rules for non-Moslems? This behavior of Mohammad was exactly similar to other dictators and kings; when they come to power, they make rules for all, without their consent.
- In this document, Mohammad accepted religious freedom, which was good, but as you will see later in this book and as was fully explained in the book “Critique of Quran”, he later abolished this freedom.

- Mohammad wrote “A believer shall not make treaty with Moslem slaves without permission of their masters.” It is clear approval of slavery. Slavery is an inbuilt part of Islam and eternalized by Islam.
- Mohammad wrote: “A believer shall not kill a believer in retaliation for an unbeliever, nor shall he aid an unbeliever against a believer.” This is the beginning of establishment of the cast system of Islam.¹ It means that if a non-Moslem kills a Moslem, the killer will be killed, but if a Moslem killed a non-Moslem, the killer won’t be killed. In Islam, Moslems are superior to all human being.

Also, he wrote “nor shall he aid an unbeliever against a believer”, meaning in no case a Moslem should aid a non-Moslem against a Moslem. As a general statement, it is wrong, since if a Moslem robed something from a non-Moslem or hurt him, any human being including a Moslem should help the oppressed or robbed person even if he is not a Moslem.

- It is said “No polytheist shall take the property or person of Quraysh under his protection, nor shall he intervene against a believer.” Firstly, Mohammad had no right to make rule for polytheists. This is the habit of totalitarian persons. If every nation or religion makes rules for others and order them to obey, it would not be possible to live in this world.

¹ - The subject is fully discussed in the book “Critique of Quran”, chapter “Human in Quran”.

Secondly, some masters of Quraysh were hostile to Mohammad, why all people of Quraysh should be punished. Why women and children of Quraysh were punished? This is unreasonable and unjust. This idea was extracted from the tribal culture of Arabia that the whole tribe was responsible for the act of one person.

Thirdly, the document says, “nor shall he intervene against a believer (intervene between him and a believer).” It means that Moslems should have access to life and properties of Quraysh. In other words, Mohammad ordered Moslems to kill non-Moslems and steal their properties. As you will see in this book, Mohammad followed this path until the end of his life and ordered Moslems to continue this path as long as any non-Moslem exists on the surface of the earth.

- The document says, “None of them (Jews) shall go out (to war) except with the permission of Muhammad.” Again, why did Mohammad make rules for Jews? Why should they be under the command of Mohammad?
- The document says, “If they are called to make peace and maintain it they must do so; and if they make similar demand on the Muslims it must be carried out except in the case of war about religion.” It means that there is no peace in wars about religion. This is the beginning of war against non-Moslems to make them convert to Islam; then it became the established rule of Islam in Soorah Toubeh (chapter 9 of Quran) for ever.

Brotherhood between immigrants and Ansars (helpers)

Mohammad instituted brotherhood between his fellow emigrants and the helpers (Ansar), and he said “let each of you take a brother in God” He himself took ‘Ali by the hand and said, this is my brother.¹

The call to prayer (Azan)

When Mohammad was firmly settled in Medina, his brethren the emigrants were gathered to him, and the affairs of the helpers were arranged, Islam became firmly established. Prayer was instituted, the alms tax (Zakat) and fasting were prescribed, legal punishments fixed, the forbidden and the permitted prescribed, and Islam took up its abode with them. When the Mohammad first came, the people gathered to him for prayer at the appointed times without being summoned. At first, Mohammad thought of using a trumpet like that of the Jews who used it to summon to prayer. Afterwards he disliked the idea and ordered a clapper to be made, so it was duly fashioned to be beaten when the Muslims should pray. Meanwhile Abdullah ibn Zayd ibn Tha’labah heard a voice in a dream, and came to the Mohammad saying: ‘A phantom visited me

¹ - Sirat Ibn Ishaq (Ibn Hesham), p: 234

in the night. There passed by me a man wearing two green garments carrying a clapper in his hand, and I asked him to sell it to me. When he asked me what I wanted it for; I told him that it was to summon people to prayer, whereupon he offered to show me a better way: it was to say twice “Allah Akbar; I bear witness that there is no God but Allah; I hear witness that Muhammad is Mohammad of God; come to prayer; come to prayer; come to divine service; come to divine service; Allah Akbar; Allah Akbar; there is no God but Allah”. When Mohammad was told of this, he said that it was a true vision and that he should go with Bilal and teach it to him so that he might call to prayer thus, for he had a more penetrating voice. When Bilal acted as muezzin (caller to prayer), Umar heard him in his house and came to Mohammad saying that he had seen precisely the same vision. Mohammad said, ‘God be praised for that’.¹

Critique:

- As you saw about Azan (call to prayer), many traditions and rules of Islam have been borrowed from the environment of Arabia, 1400 years ago. Not many things were made by Mohammad, and even those were not higher than the culture of that time.²

¹ - Sirat Ibn Ishaq (Ibn Hesham), p: 235

² - The subject is fully discussed in the book “Critique of Quran”, chapter “The sources of Quran”.

Hypocrites

About this time: the Jewish rabbis showed hostility to Mohammad in envy, hatred and malice because God had chosen His apostle from the Arabs. They were joined by men from al-Aus and al-Khzraj who had obstinately clung to their heathen religion. They were hypocrites; clinging to the polytheism of their fathers denying the resurrection day; yet when Islam appeared and their people flocked to it, they were compelled to pretend to accept it to save their lives. But in secret, they were hypocrites whose inclination was towards the Jews because they considered Mohammad a liar and strove against Islam.¹

Critique:

In Quran, hypocrites were severely admonished and threatened to be killed and to be sent to the hell:

المنافقون: إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَالُوا نَشْهُدُ إِنَّا لَكَارْسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّا لَكَارْسُولُهُ وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) اتَّخَذُوا أَيْمَانَهُمْ جُنَاحًا فَصَدَّوْا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢) ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْقِلُونَ (٣) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوكُمْ خُسْبُ مُسَنَّدَةً يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرُهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

¹ - Sirat Ibn Ishaq (Ibn Hesham), p:239

Translation: When the hypocrites come to you (O Mohammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed (1) They have made their oaths a screen (for their hypocrisy). Thus, they hinder from the Path of Allah. Verily, evil is what they used to do (2) That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not (3) And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the Right Path (Quran: 63/1-4).

(التوبه ٦٨) وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارًا جَهَنَّمَ حَالَدِينَ فِيهَا هِيَ -
حَسِيبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Translation: Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of The hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment (Quran: 9/68).

(التوبه ٧٣) يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ وَمَا وَاهِمُ جَهَنَّمُ -
وَبِئْسَ الْمَصِيرُ

Translation: O Prophet (Mohammad)! Fight against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination (Quran: 9/73)

Who were hypocrites of Medina? They were people who pretend to be Moslem but they do not actually believe in Islam. An essential question is that, why people choose hypocrisy; because they afraid for their lives, jobs, assets and so on. *Hypocrisy is the product of tyranny*. For example, I am a hypocrite among Moslems, because if they knew that I am no more a Moslem, I will lose everything, including my life. It was exactly the case during Mohammad's era, and was mentioned by Ibn-Ishaq as I underlined it in the narration. When people are forced to accept a special belief, or a special government, when there is no freedom of belief or opinion, a reasonable person has to be hypocrite to protect his life, his belongings and his family. This behavior in such a condition not only is not bad but is moral and reasonable. For example, at this time at least 70% of Iranians are hypocrites. They hate the Islamic government but they have to pretend that they love it. As you will see in this book, the main method of Islamization is sword. Therefore, hypocrites during Mohammad's era were clever and reasonable people who thought that Islam is not from God, but they had to pretend that they were Moslems. Hypocrisy during early period of Islam and in Moslem countries now and in the future is a shame for Islam not for hypocrites.

Critique: about Jews

Relation between Mohammad and Jews was very troublesome in Medina; it started from discussions and ended to wars. After Arabs,

Israelites are the second most mentioned nation in Quran. The related verses started from the peaceful, positive and gentle ones in Mecca to extremely aggressive and hostile ones at late Medina period. Herein the changing opinion of Quran about the Israelites is explained and the faults and injustice of some of them are demonstrated.

Since many concepts and most stories of Quran were borrowed from Torah, there is a great similarity between Quran and Torah. Based on this similarity, at first, Mohammad expected that Jews would accept Islam easily and this would encourage others to accept Islam. But, in reality, it did not happen. Since many Jews were literate and they had a more advanced culture compared to other residents of Arabia, they realized that Quran had nothing more than Torah and there was no reason to leave their religion and join Islam. This made Mohammad very furious and he decided to wipe out Jews. Mohammad carried out the most brutal and inhumane attacks against Jews and eventually they were eradicated from Arabia by Mohammad and Umar (second Khalife), based on the order of Mohammad.

The process of changing mind of Mohammad, from expectation to extreme hatred and slaughter of Jews, is evident in Quran. For example, these are Meccan verses:

أَفَعَيْرَ اللَّهُ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمْ -
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِّنَ الْمُمْتَرِينَ (انعام
(١١٤)

Translation: [Say (O Mohammad)] “Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Quran), explained in detail.” Those unto whom We gave the Scripture [the Torah and the Gospel] know that it is revealed from your Lord in truth. So be not you of those who doubt (6/114).

القصص ٥٣-٥٢: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ (٥٢) وَإِذَا -
يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِإِنَّهُ الْحَقُّ مِنْ رَّبِّنَا إِنَّا كُنَّا مِنَ الْمُسْلِمِينَ (٥٣)

Translation: Those to whom We gave the Scripture [i.e. the Torah and the Gospel] before it, - they believe in it (the Quran) (28/52)
And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Moslems (Quran: 28/53).

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمَنْ هُوَ لَاءُ مَنْ -
يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (عنکبوت ٤٧)

Translation: And thus We have sent down the Book (Qor'an) to you (O Mohammad), and those whom We gave the Scripture [the Torah and the Gospel aforetime] believe therein as also do some of these and none but the disbelievers reject Our verses (Quran: 29/47).

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ (رعد ٣٦) -

Translation: Those to whom We have given the Book (Torah and Gospel), rejoice at what has been revealed unto you (Quran: 13/36).

You see in the following verse, that Mohammad was so highly expecting that Jews and Christians would accept Islam that even referred to them as witnesses for truthfulness of Quran.

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أُنْزِلَنَا إِلَيْكَ فَاسْأَلْ الَّذِينَ يَقْرَئُونَ الْكِتَابَ مِنْ قَبْلِكَ -
لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (يونس ٩٤)

Translation: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book [the Torah and the Gospel] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (Quran: 10/94).

As seen in the above verses, Mohammad highly expected that Jews would believe in Islam and consequently would result in ending doubt of others. As this expectation did not come true, Mohammad got furious and decided to annihilate them and revealed many extremely hostile verses against them; For example:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلْتَ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَاتٍ -
يُنْفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُعْيَانًا وَكُفْرًا وَالْقِيَمَانِ
بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كُلُّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَاهَا اللَّهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ (مائده ٦٤)

Translation: The Jews say: “Allah’s Hand is tied up.” Be their hands tied up and be they accursed for what they uttered. Nay, both

His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them until the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make corruption on earth. And Allah does not like the dissolute people (Quran: 5/64).

Another verse:

- لَتَجِدُنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا إِلَيْهُودٍ وَالْأَذِينَ أُشْرَكُوا (٨٢) (٥/٨٢)

Translation: Verily, you will find the strongest among men in enmity to the believers (Moslems) the Jews and pagans (Quran: 5/82).

These verses made the foundation of extreme and eternal hostility between Moslems and Jews. This attribution is also against reality. During Mohammad's era, it was Mohammad who with small pretext attacked Jews and did his most effort to eradicate them from Arabia. Also after Mohammad, they were Moslems who attacked Jews, killed them and occupied their land (Palestine) for 1400 years. It is just recently (after World War II) that Jews could return to their promised land. They killed many Moslems in these years that is not acceptable, but it is much less compared to what Moslems have done to them during the last 1400 years.

Letter of Mohammad to Jews of Khaybar

In the name of God the compassionate the merciful
From Muhammad Mohammad of God, friend and brother of Moses
who confirms what Moses brought. God says to you, O scripture
folk, and you will find it in your scripture "Muhammad is the
apostle of God; and those with him are severe against the
unbelievers, merciful among themselves. You see them bowing,
falling prostrate asking bounty and acceptance from God. The mark
of their prostrations is on their foreheads. That is their likeness in
the Torah and in the Gospel like a seed, which sends forth its shoot
and strengthens it and it becomes thick and rises straight upon its
stalk delighting the sowers that may anger the unbelievers with
them. God has promised those who believe and do well forgiveness
and a great reward." I adjure you by God, and by what He has sent
down to you, by the manna and quails He gave as food to your
tribes before you and by His drying up the sea for your fathers
when He delivered them from Pharaoh and his works, that you tell
me, do you find in what He has sent down to you that you should
believe in Muhammad? If you do not find that in your scripture
then there is no compulsion upon you. "The right path has become
plainly distinguished from error". So I call you to God and His
prophet.¹

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-256

Denial by Jews

From the time of Mohammad to present day, Jews were denying the presence of some verses in Jewish books announcing the upcoming prophet, Mohammad. During life of Mohammad, in many occasions, rabbis and priests denied the Mohammad's claim, for example:¹

- Salam Ibn Mishkam one of Bani al-Nadir said, "He (Mohammad) has not brought us anything we recognize and he is not the one we spoke of to you."
- Malik Ibn al-Sayf said, when Mohammad had been sent and they were reminded of the condition that had been imposed on them and what God had covenanted with them concerning him, "No covenant was ever made with us about Muhammad."
- Abu Saluba al-Fityuni said to Mohammad: "O Muhammad, you have not brought us anything we recognize, and God has not sent down to you any miracle that we should follow you."

Critique:

It has been claimed and mentioned many times in Quran and Sonnat that Mohammad has been described in Torah and Gospel and these books urge Jews and Christians to believe in Mohammad. As you see in the above letter, Mohammad claimed that the underlined part is present in Torah and Gospel. It is a strange

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-257

claim; nothing as such is present in Torah or Gospel. Jews and Christians have also denied the claim from Mohammad's era to modern time.

The rest of the letter shows that Mohammad himself was not sure about his claim as asked if they find such thing in their books. If he was sure, he could have given the exact reference, for example saying that "it is present in such a book, such a chapter". It is not clear how Mohammad reached such an illusion.

In addition, a few rabbis and Christians converted to Islam when Mohammad was alive; if such a message was really present in the holy books of Jews and Christians, they could have shown the writing to the public; but nothing was shown during the whole Islamic history.

Moslems may claim that rabbis and priests have changed the original scriptures and removed the verses about Mohammad. It is a baseless claim, as the very old scriptures found in Palestine are similar to the scriptures present today.

Baseless claim about Uzayr

Ibn Ishaq claimed that: some Jews said to Mohammad: "How can we follow you when you have abandoned our Qibla and you do not allege that Uzayr is the son of God?" So God sent down concerning these words: "The Jews say that Uzayr is the son of God and the Christians say the Messiah is the son of God. That is what they say with their mouths. They imitate the saying of the old disbelievers.

Allah's Curse be on them, how they are deluded away from the truth!"(Quran: 9/30).¹

Critique:

This is a baseless claim attributed to Jews and their books by Mohammad. There is nothing as such in any book of Old Testament and there is no historical record of such thing. By Uzayr, probably means Ezra, a great rabbi of Jews; but nobody claimed that he was the son of God. Even if it had been true that some Jews had said such thing to Mohammad, he should not have attributed this nonsense to the whole Judaism. So, surely, this is a misunderstanding by Mohammad, confirming that he was not a prophet and Quran is not the book of God.

Asking about Dhul-Qarnayn

Some rabbis went to Mohammad and asked him about Dhul-Qarnayn and he told them what God had sent him (in Quran) about him from what he had already narrated to Quraysh.²

The Quranic verses about Dhul-Qarnayn are:

الكهف: وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْبَتَيْنِ قُلْ سَأُتَلُو عَلَيْكُمْ مِّنْهُ ذِكْرًا (٨٣) إِنَّا مَكَنَّا
لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَأَتْبَعْنَاهُ سَبَبًا (٨٥) حَتَّىٰ إِذَا بَلَغَ
مَغْرِبَ الشَّمْسِ وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا

¹- Sirat Ibn Ishaq (Ibn Hesham), p-269

²- Sirat Ibn Ishaq (Ibn Hesham), p-270

الْقَرْنَيْنِ إِمَّا أَنْ تُعَذَّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنَا (٨٦) كَهْفٌ ... ثُمَّ أَتَبَعَ سَبَبًا (٨٩)
 حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سُرَّاً
 (٩٠) كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١) ثُمَّ أَتَبَعَ سَبَبًا (٩٢) حَتَّىٰ إِذَا بَلَغَ
 بَيْنَ الصَّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَقْعُدُونَ قَوْلًا (٩٣) قَالُوا يَا ذَا
 الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ
 تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًا (٩٤) قَالَ مَا مَكَنْنَى فِيهِ رَبِّي خَيْرٌ فَاعْيِنُونِي بِقُوَّةِ أَجْعَلْ
 بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥) أَتُوْنِي زَبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَى بَيْنَ الصَّدَيْنِ قَالَ
 انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُوْنِي أَفْرِغُ عَلَيْهِ قَطْرًا (٩٦) فَمَا اسْطَاعُوا أَنْ
 يَظْهِرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧) قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي إِذَا جَاءَ وَعْدُ رَبِّي
 جَعَلَهُ دَكَاءً وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨) وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
 وَيُنْفَخُ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمِيعًا (٩٩).

Translation: And they ask you (Mohammad) about Dhul-Qarnain. Say: "I shall recite to you something of his story."(83) Verily, We (God) established him in the earth, and We gave him the means of everything (84). So he followed a way (85) Until he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."(86) ... Then he followed a way (89).Until he came to the rising place of the sun, he found it rising on people for whom We (Allah) had provided no shelter against the sun (90) So (it was)! And We knew all about him (Dhul-Qarnain) (91) Then he followed (another) way (92) Until he reached between two mountains, he found, before (near) them (those two mountains),

people who scarcely understood a word (93). They said: “O Dhul-Qarnain! Verily! Ya’juj and Ma’juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?”(94). He said: “That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier (95). “Give me pieces (blocks) of iron,” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow,” till when he had made it (red as) fire, he said: “Bring me molten copper to pour over it.”(96) So they [Ya’juj and Ma’juj (Gog and Magog)] were made powerless to scale it or dig through it (97). (Dhul-Qarnain) said: “This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”(98) And on that Day [i.e. the Day Ya’juj and Ma’juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown (on resurrection day), and We shall collect them all together (99) (Quran: 18/83-99).

الأنبياء: حَتَّىٰ إِذَا فُتَحَتْ يَأْجُوجُ وَمَأْجُوجٌ وَهُم مِّن كُلِّ حَدَبٍ يَنْسِلُونَ (٩٦)
وَاقْرَبَ الْوَعْدُ الْحَقُّ (٩٧)

Translation: Until, when Ya’juj and Ma’juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound (96). And the true promise (Day of Resurrection) shall draw near (of fulfillment)(Quran: 21/96-97).

There is a saying from Mohammad that Dhul-Qarnain was a Roman young person who built Alexandria.¹ It means that Dhul-Qarnain was Alexander the great.

Critique:

In fact, this fiction must be called a super-fiction, since nothing of this fiction is compatible with science, history and geography.

Scientifically it contains several explicit errors:²

- There is one sunrise place on the earth, which is wrong.
- There is one sunset place on the earth, which is wrong.
- Sun sets in a spring of black muddy water, which is wrong.
- The rising and setting time of the sun must be the same throughout the world, which is wrong.
- So, the earth must be flat, which is wrong.
- There must be no shining of the sun over the earth during night, which is wrong.

Historically, there is nothing about this fiction in any historical book or in archeological findings. History of Alexander the great is well written and is not compatible with this fiction. From geographical point of view, Quran claims that Ya'ajuj and Ma'ajuj (Gog and Magog) are present now behind a great barrier made from pieces of iron cemented with copper, and they will be released

¹ - Critiqueary of Tabari, 16/8 and Al-Dorr-ol-Mansoor, 5/437.

² - It was explained fully in chapter “ Scientific errors of Quran” of the book “Critique of Quran”

just before the resurrection day. Today, human knows every inch of the earth and even knows the map of the deep oceans, but there is nothing as such on the earth today.

This fiction alone is enough to confirm that neither Mohammad was a prophet, nor Quran is the word of God; God could not be so ignorant and stupid.

Asking about God

A number of Jews came to Mohammad and said: ‘Now, Muhammad, Allah created creation, but who created Allah?’ Mohammad was so angry that his color changed and he rushed at them being indignant for his Lord. Gabriel came and quietened him saying, ‘Calm yourself, O Muhammad.’ And an answer to what they asked came to him from God:

- الاخلاص: قُلْ هُوَ اللَّهُ أَحَدٌ (۱) اللَّهُ الصَّمَدُ (۲) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (۳) وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ (۴)

Translation: Say He God is One. God the Eternal. He begets not, neither (nor) is He begotten and there is none equal to Him (Quran, Soorah 112).

When he recited that to them, they said, ‘Describe His shape to us, Muhammad, his forearm and his upper arm, what are they like?’ Mohammad was angrier than before and rushed at them. Gabriel came to him and spoke as before, and an answer to what they asked came to him from God: ‘They think not of God as He ought to be

thought of; the whole earth will be in His grasp at the day of resurrection and the heavens folded up in His right hand. Glorified and Exalted is He, above what they associate with Him' (Quran: 39/67). (Narrated from Abu Hurayra) I heard Mohammad say: 'Men question their prophets to such an extent that one would almost say, Now God created creation, but who created God? And if they say that, say ye: He Cod is One. He begets not, neither is He begotten and there is none equal to Him Then let a man spit three times to the left and say' I take refuge in God from Satan the damned'.¹

Critique:

- We, ordinary people, know that many of these questions are not answerable for us yet, but God knows the correct answer, so it is expected that a real prophet gives the correct and reasonable answers to this sort of questions. But Mohammad got angry and rushed at inquirers. In addition, the claimed answer from God is not really the answer to the questions, as creation is different from birth. It includes a few claims about God with no evidence, no reasoning. If a claim is not supported by evidence and reliable reasoning, there is absolutely no difference between Mohammad's claim that God is one, and the claim of pagans that there are several Gods in the world.

¹- Sirat Ibn Ishaq (Ibn Hesham), p-270

Also, the last part of saying of Mohammad strongly implies that people have no right to ask about God. Why? This is deprivation of human from one of his most important capabilities and rights, capability and right to ask questions, which is the footstone of science. Is it correct, as Mohammad expects, that people accept claims with no question and no supporting argument?

It was the habit of Mohammad, when he was asked difficult questions about God and universe, to evade answering by saying “I take refuge in God from Satan the damned”.

Prohibiting friendship with Jews and unbelievers

Some Moslems had good relationship with Jews and pagans, as they had before Islam, so Mohammad revealed some verses prohibiting friendship with them:¹

“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand (3/118).

Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat (Torah)

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-262

and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)." (3/119).

Threatening Jews with the sword

Jews of Medina, used to ask Mohammad various questions to test him and to show that he is not a prophet. Mohammad first called them to Islam peacefully, then threatened them with the sword and finally fought them.

When God smote Quraysh at Badr (a fight), Mohammad assembled the Jews in the market of the Bani Qaynuqa when he came to Medina and called on them to accept Islam before God should treat them as he had treated Quraysh. They answered, "Don't deceive yourself, Muhammad. You have killed a number of inexperienced Quraysh who did not know how to fight. But if you fight us you will learn that we are men and that you have met your equal." So God sent down (a verse of Quran) concerning their words: "Say to those who disbelieve, you will be defeated and gathered into hell, a wretched resting place" (3/12).¹

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-260

Critique:

- By threatening Jews with the sword, Mohammad made them understand that either they should convert to Islam or be killed, so Mohammad was the beginner of offensive actions against Jews.

Conclusion about Jews

Interactions of Mohammad with Jews could be summarized as:

- Mohammad was insisting that he has been described in Torah and Gospel and these books urge Jews and Christians to believe in him. On the other side, Jews were denying the presence of such message in their books. In addition, Mohammad did not present any evidence for his claim, for example by saying that this subject is present in such verses of Torah or Gospel. In fact, the claim of Mohammad was baseless, with no supportive argument or evidence.
- Jews were asking questions from Mohammad to find if he really was a prophet. Firstly, some of these questions were worthless and baseless, like their question about Dhul-Qarnayn, and the answer of Mohammad was completely wrong, verifying that neither Judaism nor Islam has divine source. Secondly, some questions were fundamental cosmological questions that Mohammad evaded answering them, verifying that he was not a prophet.
- In some cases, Jews demanded miracle, but in all cases, Mohammad did not present any miracle, showing that he was not a prophet.

- Since Mohammad did not provide any reliable argument or miracle for his prophecy and did not correctly answer their questions, a reasonable man should not believe in prophecy of Mohammad as Jews did not.
- After some time, Mohammad disappointed from making Jews convert to Islam, so he threatened them with the sword and finally used force to annihilate them, as you see later in this book.

Aggressive military actions of Mohammad against non-Moslems

Introduction¹

- قال رسول الله: أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ
قَالَهَا فَقَدْ عَصَمَ مِنِّي مَا لَهُ وَنَفْسَهُ (صَحِيحُ بُخَارِي ج ٢ حَدِيثٌ ١٣٣٥ وَ
صَحِيحُ مُسْلِمٍ ٥٣/١).

Translation: Mohammad said "I was ordered to fight against people until they say 'there is no God except Allah'. Whoever says that, he will rescue his life and his possessions from me."²

- قال رسول الله: جعل رزقى تحت ظل رمحى (صَحِيحُ بُخَارِي ج ٦
ص ١٠٦٧).

Translation: Mohammad said "my aliment has been put under the shadow of my spear."³

¹ - This introduction was written by Soha

² - Sahih al-Bokhari vol 2 no 1335; Sahih al-Muslim 1/53

³ - Sahih al-Bokhari vol 6

Read carefully and think about these two sayings of Mohammad (Hadith). These are the essence of life of Mohammad in Medina. These Hadiths were narrated by the most reliable Islamic sources after Quran, i.e. Sahih Bokhari and Sahih Moslem. They are in complete agreement with Quran¹ and Sonnat, as you will see in this book.

Method of Mohammad in Mecca

In Mecca, Mohammad had no military power, so he had to avoid any forceful conflict with non-Moslems. None of the Meccan verses permit to use force to make people believe in Islam. In this period, Moslems were ordered forgiveness, good discussion with non-Moslems and waiver. Even in some verses, it was accepted that the use of force to compel people to believe in Islam is unreasonable, like:

- لا اكراه في الدين (بقره ٢٥٦)

Translation: there is no compulsion in religion (2/256).

قَالَ الْمَلِأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ -

مِنْ قَرْيَاتِنَا أُولَئِكَ الَّذِينَ لَمْ يَحْمِلُوا بُرْدَةً فِي مَلَّتِنَا قَالَ أُولَئِكُمْ كَارِهِينَ (اعراف ٨٨)

Translation: The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu’aim, and those who have believed with you from our town, or else you (all)

¹ - As fully explained in chapter ‘Jihad’ of the book ‘Critique of Quran’

shall return to our religion.” He said: “Even though we hate (do not want) it!(Quran: 7/88).

In addition, it is said in Quran that you (Mohammad) cannot force people to accept Islam, for example:

وَلَوْ شَاءَ رَبُّكَ لَأَمِنَّ مَنِ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ (يونس ٩٩)

Translation: And if your Lord willed, those on earth would have believed, all of them together. So, will you (O Mohammad) then compel mankind to become believers?!(Quran: 10/99).

The above question implies that it is unreasonable to compel people to believe. Another example is about Noah:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّيِّ وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعَمِّيْتُ عَلَيْكُمْ أَنْلَزْ مُكْمُوْهَا وَأَنْتُمْ لَهَا كَارِهُوْنَ (هود ٢٨)

Translation: He said: “O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it when you have a strong hatred for it?(Quran: 11/28).

In addition, it is said to Mohammad to invite people to Islam by reasoning, good advice and good discussion:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالْتِى هِيَ أَحْسَنُ إِنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَنِ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَنْدِدِينَ (نحل ١٢٥)

Translation: Invite (mankind, O Mohammad) to the Way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided (Quran: 16/125).

Almost all these sorts of verses are Meccan and if there were some Madinan verses among them, certainly were revealed before Soorah Toubeh (9) that includes the final offensive commands to force people to accept Islam.

Method of Mohammad in Medina

Killing

Acquired military power in Medina, Mohammad changed his method 180 degrees and used force as the main means to compel people to accept Islam. Herein, only a few verses and one Hadith are presented.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (انفال ٣٩)

Translation: And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is all-Seer of what they do (Quran: 8/39).

In this verse, fighting is the way to spread Islam throughout the world.

Another example:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُّوكُمْ وَخُلُّوْهُمْ -
وَاحْصُرُوهُمْ وَاقْعُدُوهُمْ كُلُّ مَرْسَدٍ فَإِنْ تَابُوا وَأَقْامُوا الصَّلَاةَ وَآتَوْهُمُ الرِّزْكَ أَفَخَلُّوْهُمْ
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (توبه ٥)

Translation: Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (polytheists) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (prayer), and give Zakat (Islamic tax), then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful (Quran: 9/5).

The above verse is called ‘the sword verse’ by Quran critiqueors. It is the final order of killing non-Moslems by any means available (direct fighting, terrorism, ambush etc.) to compel them to accept Islam.

In the reliable Hadith, mentioned at the beginning of this section, Mohammad said: “I was ordered (by God) to fight people until they say: there is no God except Allah. Whoever says that would save his life and properties from me”¹

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

This Hadith clearly mentions that Mohammad should kill non-Moslems and steal their properties until they were obliged to accept Islam. The aim of all fights of Mohammad was to compel people to convert to Islam. Moslems were killing non-Moslems, stealing all their properties, enslaving their children and women and raping their women until those still alive compelled to accept Islam. This is the main method of inviting people to Islam that all Moslems everywhere and every time should employ to spread Islam throughout the world and eliminate any non-Moslem from the face of the earth. Today, this command has put into practice by Taliban, Alqaedah and Islamic state in Iraq and Syria; they are really doing their Islamic duties with the highest devotion and sacrifice.

As it is contradiction between methods of Mohammad in Mecca and Medina, there is contradiction between two sets of verses; one set says that using force to convert people to Islam is unreasonable; another set says that Moslems should use force to oblige all people to convert to Islam.

Plundering assets of non-Moslems

Moslems are ordered to fight non-Moslems and plunder all their assets. These stolen assets called Ghanimat:

- فَكُلُّوْ مِمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا (انفال ٦٩)

Translation: So eat from Ghanimat , (it is) lawful and good, (Quran: 8/69).

Instead of work and production, attack non-Moslems, kill them and loot their assets and capture their lands as much as you can, and these stolen assets are legal and clean. In fact, the main resource of income of Moslems during Mohammad and the first four Caliph eras was looting non-Moslems. During this period, Moslems did not do any economically significant productive efforts; there were no plan or encourage to progress in agriculture, trade or farming. Almost all the huge wealth of Moslems during this period was consisted of looted assets, captured lands, stolen foods and cattle.

This theft was performed in two ways: 1- attacking to and stealing trade caravans, 2- military aggression against non-Moslems. Plunder included every asset of non-Moslems such as, camels, cattle, trading assets, foods, living appliances and even women and children. In some cases, Moslems eradicated an ethnic group completely, like war with Bani-Qoraizeh, in which all men and some women were slaughtered; children and women were taken as slaves and absolutely any asset was stolen including their lands and farms.

In theses thefts, what never thought of, was the life of remained non-Moslems, that how these plundered people could survive without food, camels and cattle and so on, that how small children could survive without father and sometimes without mother.

No human being could support this type of plunder economy. *The only things that are reasonable to be captured in a defensive war from an offending enemy, are weapons*, not that stealing all properties of enemy so that they could not survive afterward. Since almost all of the wars of Mohammad were offensive started by Mohammad (like Badr) or it was in response to his previous offense (like Uhod), he had no right to take anything from non-Moslems. But in reality, Medina, converted from a small poor village to a very wealthy city, all by thievery.

One-fifth of the stolen assets was being taken by Mohammad

واعْلَمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ -
وَالْمَسَاكِينِ وَأَيْنِ السَّبِيلِ إِنْ كُتُبْتُمْ آتَيْتُمْ بِاللَّهِ (انفال ٤١)

Translation: And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger of Allah, and to the near relatives [of the Messenger Mohammad], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Mohammad) (Quran: 8/41).

God could not take his part, thus part of God is also taken by Mohammad, and he could give some to his relatives and poor. What a good deal? The fellowships of Mohammad do plunder and give one-fifth to Mohammad without any effort. What a profitable task, hiding behind God and looting others!

Stealing assets of non-Moslem was so routine that Mohammad has said:

- قال النبي: جعل رزقى تحت ظل رمحى (صحيح بخارى ج ٦ ص ١٠٦٧)

Translation: Mohammad said: My livelihood was put under shadow of my lance.¹

Meaning that Mohammad was proud of taking his livelihood by armed robbery! For this reason, Mohammad was changed from a poor orphan to the wealthiest man in Arabia and his relatives were among the wealthiest families, and if Moslems do their duty of plundering non-Moslems, they will be wealthy too, forever.

¹ - Bokhari vol. 6 p-1067

The 1st Caravan Raid (the expedition of Hamza)

This expedition occurred in Ramadan, the seventh month after migration (AH). Mohammad sent him with thirty riders. They reached Seif al-Bahr, and advanced towards the caravan of the Quraysh that was traveling from al-Sham (Syria) towards Mecca. In it were Abu Jahl and three hundred riders from the people of Mecca. When they encountered each other and lined up for battle, Majdi ibn Amr, an ally of both parties, came between them and did not cease to negotiate between the two groups until the people turned away.¹

Critique:

- Note that it was Mohammad who started offensive action against Quraysh and plundering their trade caravans.

The 2nd Caravan Raid (the expedition of Ubayda Ibn Al-Harith)

Mohammad gave the flag to Ubayda Ibn al-Harith, in Shawwal, the eighth month AH, to march to Rabigh. Ubayda went out with sixty or eighty riders. He met Abu Sufyan Ibn Harb at the water

¹ - Sirat Ibn Ishaq (Ibn Hasham), p-283; Al-Maghazi Al-Waqidi, p-6

known as Ahya in the valley of Rabigh. Abu Sufyan was at that time with two hundred men. No fighting took place except that Sa'd Ibn Abi-Waqqas shot an arrow on that day. It was the first arrow to be shot in Islam. Then each group turned back towards its garrison.¹

The 3rd Caravan Raid (the expedition of Sa'd Ibn Abi Waqqas)²

Mohammad gave the flag to Sa'd Ibn Abi Waqqas to march to al-Kharrar in the ninth month AH. He said, "Go, until you reach al-Kharrar for surely a caravan of the Quraysh will pass by." I left with twenty or twenty-one men on foot. We were hiding by day and traveling by night, until we arrived there on the morning of the fifth day, but we found that the caravan had passed by the day before. Mohammad had made me promise that I would not go beyond al-Kharrar and if not for that, I would have surely followed.

The 4th Caravan Raid (Al-abwa, or Waddan)

Mohammad set out in the month of Safar, eleven months after his emigration, until he reached al-Abwa and advanced to the caravan of the Quraysh. There was no fighting. In this raid, he made an agreement with the Banu Damra of Kinana that they would not

¹ - Sirat Ibn Ishaq (Hesham), p-281; Al-Maghazi Al-Waqidi, p-7

² - ibid, p-286 and p-7 respectively

increase forces or help any one against him. Mohammad wrote a document between them and himself and then returned.¹

The 5th Caravan Raid (Buwat)

Mohammad raided Buwat in Rabi'a al-Awwal, the thirteenth month AH. He advanced to the caravan of the Quraysh that carried Umayya Ibn Khalaf, a hundred Quraysh and two thousand five hundred camels. There was no fighting. Then he returned.²

The raid of the first Badr (Safwan)

Mohammad marched in Rabi'a al-Awwal, the thirteenth month AH, seeking Kurz Ibn Jabir al-Fihri who raided the pasturing cattle of Medina, until he reached Badr. He did not reach Kurz.³

The 6th Caravan Raid (Dhul Ushayra)

News of the departure of the caravan, in which the Quraysh

¹ - Sirat Ibn Ishaq (Hesham), p-281; Al-Maghazi Al-Waqidi, p-8

² - ibid, p-285 and p-8 respectively

³ - ibid, p-286 and p-8 respectively

had collected their wealth, from Mecca to Syria had come to Mohammad. Mohammad marched in Jamadiol-Akhira, the 16th month AH. He advanced to the caravans of the Quraysh as they started off to Syria. He selected his companions and went out with a hundred and fifty and some say two hundred, men. There was no fighting.¹

The 7th Caravan Raid (the expedition to Nakhla)²

It took place in the month of Rajab, the seventeenth month AH. Mohammad gave a letter to Abdullah Ibn Jahsh and said, “I have appointed you over this group. Proceed until you have traveled for two nights, then unfold my letter and do as it says.” I said, “O Messenger of God, in which direction?” He replied, “Go towards Najd until you reach a small well.” Abdullah hurried, until he was at the well of Ibn Dumayra, opened the letter and read it. It said: Go, in the name of God and with His blessings, until you come to the valley of Nakhla, and observe the caravan of the Quraysh from there, but do not force any one of your companions to go with you. After he read the letter to them, no one left the group. So he and his

¹ - Sirat Ibn Ishaq (Hesham), p-285; Al-Maghazi Al-Waqidi, p-8

² - ibid, p-287 and p-8 respectively

group got going. In their way, two persons, Sa'ad Ibn Waqqas and Utba Ibn Ghazwan, lost their camel and while searching for the camel, they lost the group. When Abdullah came to Nakhla, he found a (trade) caravan of Quraysh. When the companions of the caravan saw them, they feared them and were uncertain of their intentions. Ukkasha (one of the Moslems) shaved his head immediately and came forward, pretending that they are Hajj pilgrims (to caravan guards). The polytheists said to one another, "It is no matter. The people are pilgrims." They felt secure and they let their camels graze while they prepared their food. The companions of Mohammad consulted with their commander. It was the last day of Rajab. They said, "If you delay about them today, they will enter the sanctuary (Mecca) and will be protected, and if you attack them now, it is in the sacred month (in which fighting is forbidden)." Finally they decided to attack the caravan. Waqid Ibn Abdullah shot his arrow at Amr Ibn al-Khadrami and killed him. Then they attacked the Meccans, two of the companions of the caravan surrendered, and two escaped. They captured the caravan containing wine, leather and raisins and brought it to Mohammad. The Quraysh said, "Muhammad has profaned the protected month. He has taken blood and wealth though that month has been declared sacrosanct and great importance is attached to it." Mohammad stopped the caravan and did not take anything from it. Then he put away the captives, saying to his companions, "I did not command you to fight in the protected month." The people

(caravan robbers) were bewildered. They thought that especially those who led the attack would be destroyed. Moslems treated them severely and blamed them. Then Mohammad revealed a verse and approved their act (caravan raid).

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قَتَالٌ فِيهِ قُلْ قَتَالٌ فِيهِ كَبِيرٌ وَصَدْعٌ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ
بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ..
(بقره ۲۱۷)

Translation: They will ask you about the sacred month, and war in it. Say, war therein is a serious matter, but keeping people from the way of God and disbelieving in Him and hindering men from the sacred mosque and driving out His people is more serious with God...” (Quran: 2/217).

i.e. If you have killed in the sacred month, they have kept you back from the way of God with their unbelief in Him, and from the sacred mosque, and have driven you from it when you were its people. This is a more serious matter with God than the killing of those of them whom you have slain. ‘And seduction is worse than killing.’ i.e. they used to seduce the Muslim in his religion until they made him return to unbelief after believing, and that is worse with God than killing.

When this verse came down about that and God relieved the Muslims of their anxiety in the matter, Mohammad took the caravan and the prisoners.

In Jahiliyya (before Islam) one-fourth of the plunder was the share of the leader, so they divided the booty when it was made permissible and gave four-fifths to caravan robbers and one-fifth to God and His apostle. The following verse also was revealed by Mohammad approving this habit:

وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ خُمُسُهُ وَلِرَسُولِ اللَّهِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبَيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ (انفال ٤١)

Translation: And know that whatever you gain (in war, or by caravan robbery), verily one-fifth ($1/5^{\text{th}}$) of it is assigned to Allah, and to the Messenger of Allah, and to the near relatives [of the Messenger Mohammad], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Mohammad) (Quran: 8/41).

Then Quraysh sent Mohammad the ransom for their captives. Mohammad said, “We will never accept their ransom until they arrive with our companions,” referring to Sa’ad and Utba who had been lost. Muhammad said to them: If you kill my companions I will kill two of yours. When the lost ones arrived, Mohammad accepted their ransom. Their ransom was forty ounces of silver for each one. Then the captives were released, and one of them converted to Islam.

It was asked Ibn Abbas, “Did the Messenger of God pay the blood money for Ibn al-Khadrami (who was killed by Moslems in

the caravan raid).” He replied, “No.” Waqidi said: We are sure that he did not pay the blood money.

When Abdullah and his companions were relieved of their anxiety when the Quran came down, they were anxious for reward, and said to Mohammad, “Can we hope that it we count as a raid for which we shall be given the reward of combatants.” Mohammad revealed the following verse concerning them: “Those who believe and have emigrated and fought in the way of God, these may hope for God’s mercy, for God is forgiving, merciful.” (2/218) That is, God gave them the greatest hopes therein.

Critique:

- This was the first successful caravan raid by Mohammad, so encouraged him for further raids as you will see.
- A fundamental question is that: what is the relationship between homicide, robbery and inviting people to God? It is strange, we heard of many types of thieves, but not of a prophet thief! Is it possible that a real prophet be a murderer and a robber? If not, Mohammad was not a real prophet. He was a criminal hiding behind God.
- If Mohammad had been a righteous man, let alone prophet, he should have punished the killer of the guard of the trade caravan, by retaliation or at least he should have paid the blood money to his family. He should have punished the other caravan raiders. He should have released the caravan and captives and compensate any

loss. But what Mohammad did, was quite opposite. By revealing a verse, he legitimized such crimes forever and took his share of the stolen commodities, and by revealing another verse, he appreciated the caravan raiders.

- In the verse 2/217, there is an unreasonable and immoral argument. First, legitimizing an immoral act by another immoral act. It says that since non-Moslems did not accept Islam and prohibited other people from accepting Islam, Moslems have the right to kill and rob them. This is the argument of most criminals who say, my wrongdoing was in response to another wrongdoing and was less serious. Is it possible that God does such a false reasoning?

Second, Mohammad said to the representatives of Quraysh “if you kill my companions, I will kill two of yours.” What an immoral and oppressive idea? This is exactly similar to this proverb:”a blacksmith committed a sin in Balkh (a city in Afghanistan), they beheaded a coppersmith in Shooshtar (a city in Iran) as his punishment”. Some people killed someone, you will kill some one else in retaliation!! Could this saying be the word of a rational man, let alone a prophet? This is the arguments of a criminal not of a prophet.

In addition, this sentence shows the tribalism attitude of Mohammad. In primitive societies, if someone kills a person from another tribe, the whole tribe is responsible for compensation or taking revenge. The meaning of the saying of Mohammad is

exactly the same as this wrong primitive habit. It shows that Mohammad was not a prophet, but a Bedouin Arab who integrated many habits, traditions and rules of his Bedouin society in a doctrine called Islam and attributed it to God. You see three other examples in this event. 1- The Hajj pilgrim is mostly adopted from polytheist society of Arabia, as you saw that one of the caravan raiders shaved his head to pretend himself as a Hajj pilgrim. 2- Arabs believed in some sacred months; Mohammad Islamized this tradition. 3- Arabs used to pay one fifth of the stolen goods and war booties to their leader; again, this was made part of Islamic rules.

It is strange that God has a share of this one-fifth; in Islam, God is the chief of robbers!

- Some Moslem intellectuals tried to deceive others by legitimizing killings and robberies of Mohammad. They say, since Quraysh were enemy of Mohammad and tried to kill him, Mohammad had the right to kill them and since probably some possessions of Moslem emigrants were left behind in Mecca, Mohammad had the right to rob trade caravans of Quraysh.

Firstly: Quraysh have not killed any Moslem yet. They decided to kill Mohammad, but were not successful, and nobody is punished for his bad intension. So Mohammad had no right to kill them. Secondly: suppose Mohammad had the right to kill all those who wanted to kill him; he had no right to kill any other person from Quraysh. But he killed a poor person who was doing such a dangerous job of guarding trade caravans to provide livelihood for

his family. This is again exactly similar to this proverb:" a blacksmith committed a sin in Balkh (a city in Afghanistan), they beheaded a coppersmith in Shooshtar (a city in Iran) as his punishment". Thirdly: Mohammad did not kill and rob Quraysh alone; he killed thousands of non-Quraysh and robbed them as well, and ordered Moslems to kill and rob all polytheists in Sourah Toubeh. Fourthly: suppose some properties of Moslem emigrants were left behind in Mecca; what was the right thing to do? First, Mohammad should have asked Quraysh to return those properties; if they did not return, Mohammad could use force. But Mohammad and Quran never mentioned such thing. You see, Moslem intellectuals make legitimizing sentences and put it in the mouth of Mohammad. Fifthly: price of commodities of one caravan was more than was left in Mecca, but Mohammad committed many trade caravan robberies. Sixthly: Mohammad's robberies were not limited to Quraysh, he robbed properties of many other non-Moslems, so that when he died, he was the richest man and Medina was the richest city in Arabia. As you saw, at the beginning of this section, Mohammad says "I was ordered to fight against people until they say 'there is no God except Allah'. Whoever says that, he will rescue his life and his possessions from me." This Hadith was supported by tens of verses of Quran, as shown in the book "Critique of Quran". He did not limit his killing and robberies to Quraysh alone; any one in the world, in any time, will be fought by Mohammad unless converts to Islam. So you see that legitimizing

claims of Moslem intellectuals is not approved by Mohammad himself.

The 8th Caravan Raid (the battle of Badr)¹

Mohammad watched for a great trade caravan headed by Abu Sufyan returning from Sham (Syria), and assigned his companions to it. Mohammad sent two persons ten nights before he went out himself from Medina, to seek information about the caravan. Meanwhile the caravan sped along the coast. They traveled by night and day fearful of being discovered by Mohammad.

Mohammad encouraged the Muslims saying, “This caravan of the Quraysh holds their wealth, and perhaps God will grant it to you as plunder,” so Moslems hastened. Those who stayed behind were not censured because a battle had not been intended; indeed, they had set out for the caravan. On Sunday the twelfth of Ramadan, Mohammad went out with those who were with him until they reached Naqb Bani Diınar. The army set up its tents there, and he reviewed the combatants. Mohammad left Buyut al-Suqya on Sunday, the evening of the twelfth of Ramadan. Three hundred and five Muslims went with him. Eight stayed behind but he granted them their share and their reward. There were seventy camels and they sat one behind the other on the camels, two, three

¹ - Sirat Ibn Ishaq (Hesham), p-289; Al-Maghazi Al-Waqidi, p-11

and four. Mohammad said, when he left from Buyut al-Suqya, “O God, surely they are bare footed, so provide them with beasts to ride on; and naked, so clothe them; and hungry, so feed them, and dependent, so provide for them by Your grace!” After the battle, not one among them desiring to ride returned, except he found a ride: for one man a camel or two; clothed were those who were naked; they took food from their provisions and ransom from the prisoners and enriched the needy.

The Quraysh entered al-Sham in their caravan. It was a caravan of a thousand camels. It contained significant wealth, for there was not a man or woman from the Quraysh in Mecca who had some wealth accruing, but it was sent in the caravan. Even the woman who had a paltry sum sent it. Some said that it contained fifty thousand Dinar (currency of that time), though others said there was less. Some said Banu Makhzum owned two hundred camels and five or four thousand pieces of gold. Others said that Harith Ibn Amir Ibn Nawfal owned a thousand pieces of gold and Umayya Ibn Khalaf, two thousand pieces of gold. It was related that, there were 10,000 gold pieces belonging to the Banu AbdManaf in the caravan. Their merchandise was going to Ghazza from al-Sham and there were several small caravans that the Quraysh concealed in it-i.e. in the large caravan. Makhrama, a companion of the caravan said: When we entered al-Sham, a man from Judham caught up with us and informed us that Muhammad had been observing our caravan ever since we started our journey; he had left him

conscientiously awaiting our return and had become an ally and made an agreement against us with the people on the road. There were thirty men from the Quraysh in the caravan, so they were in short of fighting men and weapons to fight with Mohammad and his companions. Makhrama said: We set out cautiously fearing an ambush. They made a joint decision and sent Damdam to Mecca. The Quraysh paid him twenty pieces of gold and Abu Sufyan (the head of caravan) commanded him to inform the Quraysh that Muhammad was observing and surely is going to raid their caravan.

Damdam entered Mecca while shouting, “O you Quraysh, rescue your caravan and your commodities, Muhammad attacked them with his companions. Help! Help! By God, I do not think that you will reach them.”

The people of Mecca made preparations and were mobilized in two-three days. They went out armed and bought weapons. The powerful among them helped the weak. Zamaa Ibn al-Aswad stood up and said, “By al-Lat and al-Uzza (two great idols of Mecca), a matter of greater importance than this has not come down to you. Surely, Muhammad and the people of Yathrib observe your caravan and desire the property in it on which you depend for your living. So stir yourselves. Not one of you shall stay behind. Those who have no strength, this is his strength. By God, if Muhammad attacks it, he will not alarm you until he has taken you completely.”

They left with nine hundred and fifty warriors, seven hundred camels and one hundred horses.

The trade caravan approached Badr. They spent the last part of the night behind Badr in order that they enter Badr by morning if they were not attacked. Abu Sufyan went ahead of the caravan to Badr, fearful of being observed. He asked someone, did you see anyone? He answered: I saw two riders coming to this place, drew water for their water bags and then turned back.” Abu Sufyan came to where the riders had alighted and took a dropping from their camels; he crumbled it and found there were date stones in it. He said, “This, by God, is the fodder of Yathrib. They are spies of Muhammad and his companions. I believe they must be near.” So Abu Sufyan directed his caravan towards the coast and departed swiftly. When Abu Sufyan escaped with the caravan and thought he had saved it. He sent someone to command them (Quraysh army) to turn back to Mecca. He said, “Your caravan has been saved, so do not give yourselves up to be killed by the people of al-Yathrib. There is no need for you to pursue them. You went out to protect your caravan and your property, and God has saved them.” But Abu Jahl said, “No, by God, we will not return until we appear at Badr. The Arabs will hear of us, and of our marching out. We will stay for three days at Badr, where we will slaughter the camels, supply food, and drink wine. The singers will sing for us, and the Arabs will fear us forever.” However, fighters of Bani-Zohreh (100-300 persons) and Bani-Adi returned to Mecca.

Mohammad marched until he was at a place below Badr, and news came to him about the Quraysh marching. He informed the people about their march and consulted them. They insisted on their obedience to Mohammad that made Mohammad happy. Then Mohammad said “Go, by the grace of God, for He has promised me one of the two parties (plundering the trade caravan or conquering Quraysh’s army). By God, it looks to me as if I see the places where the people fall.”

Mohammad alighted at the valley of Badr on the eve of Friday; the seventeenth of Ramadan. He sent three persons to look for water. They reached al-Zurayb and found at that well, which Mohammad had mentioned, the watering camels of the Quraysh and their water carriers. The Muslims encountered the Quraysh, but most of them slipped away. Muslems took three slaves water-carriers of them and brought them before Mohammad while he was standing in prayer. They said; “We are the water carriers of the Quraysh who sent us to fill their bags with water.” The community hated their news. They had hoped that they belonged to Abu Sufyan and the companions of the caravan, so they struck them. Once they had unsettled them with their strokes the slaves said, “We belong to Abu Sufyan and we are with the caravan. This caravan is in this sand hill.” So they kept away from them. Mohammad finished his prayer and said: “when they tell you the truth, you strike them, and when they lie to you, you leave them!” The companions of Mohammad said: “They informed us, that the

Quraysh have come.” Mohammad said: “They told you the truth. The Quraysh have set out to protect their caravan. They fear you will take it.” Then Mohammad got some information from them about the Quraysh army.

Then Mohammad said to his companions: “Advise me about the campsite.” Al-Hubab said: “O Messenger of God, have you considered this site? Is it a site that God revealed to you? For then it is not for us to encourage you in it or hold you back from it. Or is it a decision and a strategy of war?” Mohammad replied, “Rather, it is the decision and strategy of war.” He said: “Surely, this is not a good site. Let us go until we are near the water of the people. Indeed I know it and its wells; in it is a well, I know, with sweet water; the water is plentiful and it is not far. Then we will build above it a cistern, and throw in it our vessels, and we will drink and we will fight and we will spoil the other wells, to prevent access of the enemy to water.” Mohammad said: “O Hubab, you indicated the right advice”, and acted on it.

When Muhammad alighted at the well, a resting place of palm branches was built for him. Sad Ibn Muadh stood at the door of the booth wearing his sword on a belt.

Mohammad arranged the rows of fighters and asked his Lord, and Gabriel came down to him with this verse: When you implored the assistance of your Lord, He answered you, I will assist you with a thousand angels rank upon rank (Quran: 8/9).

Mohammad spoke at that time. He praised God and commended Him. Then he said, while he was commanding them and urging them and increasing their desire regarding the reward that was to come, “As for that which is after, indeed I urge you to what God urges you, and I forbid you from what God forbids you. Surely God is great in His affairs, commanding the right and loving the truth. He gives His people happiness according to their position with Him. With Him do they seek remembrance and with Him do they seek precedence in excellence. Surely, you have awakened in one of the places of righteousness. God receives in it only those who desire His face. Indeed, patience in places of difficulty is one of the means by which God releases one’s grief and saves one from distress, and brings one to deliverance in the next world. With you is the Prophet of God who will warn you and command you. Be humble today that God most high will overlook something of your affair that He detests you for. Indeed God says: greater was the aversion of God to you than your aversion of yourselves (Quran: 40/10). Observe that which He commands you from His Book and shows you of His signs, for He has strengthened you after lowliness. Cling to it so that your Lord will be satisfied with you. Perform repeatedly for your Lord in these situations as decreed, so you will deserve that which He promised you in it from His graciousness and His forgiveness. Indeed His promise is true, His word, trustworthy, and His punishment, severe. Indeed you and I are with God everlasting. He is our refuge, and to Him do we cling.

In God do we trust. With Him is our destiny. May God forgive me and the Muslims.”

When Mohammad saw the Quraysh coming down the valley he said, “O God, surely You revealed the Book to me, You commanded me to fight, and You promised me one of the two factions. You will not betray your promise! O God, these Quraysh have arrived with their horses and their glory. They challenge You and reject the prophecy of Your messenger. O God, You promised me Your help. O God, destroy them this morning!”

When the people (Quraysh) descended, Mohammad sent Umar Ibn al-Khattab to the Quraysh saying, “Return! I would have preferred it if someone other than you had come to take control of this affair, and I would rather that I take control of the affair from other than you.” Abu Jahl said, “By God, we will not return now that God has made it possible to get them. We will not run after a shadow after we have seen the source. Our caravan will not be intercepted after this, ever.”

The Quraysh sent Umayr who was the master of the divining arrows. They said: evaluate Muhammad and his companions for us. So, he went around the campsite with his horse towards the desert and ascended it, saying, may be they have assistance or have prepared an ambush. But he returned and said: “They have neither assistance nor ambush. They have three hundred people or a little more with seventy camels and two horses.” Then he said: “O

people of the Quraysh, the catastrophe brings death. The camels of Yathrib carry poisonous death. The people do not have the power of resistance or refuge other than their swords. Do you not see them dumb and not speaking? They put forth their evil tongues like serpents. By God, I do not see that a man among them will be killed until he kills a man from us. If they kill among you as many as their number, there will be no goodness in life after that. So consider your decision.” They sent someone else, and he went around Mohammad and his companions, and then returned with similar opinion. When Hakim Ibn Hizam heard that, he walked with the people to Utba Ibn Rabia and said, “you are an elder of the Quraysh and their Lord, and command their obedience. What is there for you except to continue doing happily, among them, until the end of time?” He said, “What is that” He replied, “Return with the people and assume the blood of your confederate and what Muhammad captured of that caravan in the valley of Nakhla. Surely you do not seek from Muhammad anything other than this blood and the caravan?” Utba said, “I shall do so or you can testify against me about that.” Then Utba sat on his camel and went among Quraysh saying: “O people, obey me and do not fight this man and his companions. Bind this affair on my head and blame it on my cowardice. Indeed among them are men whose relationship is close. The man among you will not stop looking at the killer of his father and his brother. Hatred and malice will be bequeathed among you. You will never be able to finish them off without them

killing the same number among you. Moreover there is no guarantee that you will have success. You seek only the blood of this man and the caravan that was taken. I will carry that and take it upon myself! O people, if Muhammad is false to you, the jackals of the Arabs will take care of him—the jackal of the Arabs is the most destitute of the Arabs; but if he will be your king, you will eat in the kingdom of the son of your brother; and if he will be your prophet you will be the happiest of men with him! O people, do not reject my advice or consider my opinion light witted!” Abu Jahl said, “Surely Utba points you in this direction because his son is with Muhammad, and Muhammad is the son of his uncle. He detests the fact that his son and the son of his uncle will be killed. No, by God, we will not return until God judges between Muhammad and us.” Then Abu Jahl went to Amer Ibn al-Hadrami the brother of the man who was killed at Nakhla (previous caravan raid), and said, “This is your ally, Utba, and he desires to return with the people after you have seen your revenge. He weakens the people and takes upon himself the blood of your brother, and claims that you accepted the blood money. Are you not ashamed to accept the blood money when you have power over the killer of your brother? Stand up and plead for your rights.” Amer stood up scattered dust on his head, then shouted, “Woe is his life!” Utba was insulted by that because he (Utba) was his ally from the Quraysh. Amer had spoiled for the people the opinion to which Utba had invited them. He vowed that he would not return until he

killed one of the companions of Muhammad. He said to Umayr Ibn Wahb, “Incite the people!” Umayr attacked the Muslims in order to destroy the lines, but the Muslims stood firm and adhered to their rows. Amer came forward and exerted pressure on the people and war broke out.

Mohammad was in the booth and his companions were lined up. While lying down, sleep had overcome Mohammad. He had said, “Do not fight until I command you. If they draw near, aim at them with arrows but do not draw your swords until they overpower you.” Abu Bakr said, “O Prophet, the people draw near and they attack us.” Now, Mohammad awoke, God had shown them to him a little in his sleep. Each side appeared little in the eyes of others. Mohammad became fearful and raised his hands and begged God for the help He had promised him, saying, “O God, if this group perseveres over me, polytheism will prevail and your religion will not stand.”

Some of the people approached others for a duel. Utba, Shayba and al-Walid went out until they were separated from the line. Then they called for a duel. Three youth brothers from the Ansar went out to them. Mohammad was ashamed of that. He hated that the first battle in which the Muslims met the polytheists was with the Ansar. He wanted the affective force to be from the sons of his uncle and his people. He commanded them and they returned to their lines. He said to them, “Well done!” Then a herald from the polytheists called out, “O Muhammad, send our equals from our

people out to us.” Mohammad said, “O Banu Hashim, stand and fight for the rights that God sent with your prophet for they have brought their evil to extinguish the light of God.” Hamza Ibn Abd al-Muttalib, Ali Ibn Abi Talib and Ubayda stood up, and walked up to them. Then Utba said to his son, “Stand, O Walid,” and al-Walid stood up. And Ali stood up to him. Walid was the youngest of the group and Ali killed him. Then Utba came forward, and Hamza killed him. Then Shayba stood up, and Ubayda stood up to him—he was at that time the oldest companion of Mohammad—and Shayba struck Ubayda with the edge of his sword. Hamza and Ali turned upon Shayba and killed him. They said: When Utba Ibn Rabia called for the duel, his son came up to him and challenged him. Mohammad said to him, “Sit down!” When the group stood up to him Utba helped with blows against his father.

It was claimed that angels came to help of Moslems in this war. Various people claimed seeing angels in various forms, as horse riders in the sky, as known men, as a great number of ants and as wind.

Then Mohammad took a handful of small pebbles and said, turning towards Qureysh, ‘Foul be those: faces’ Then he threw the pebbles at them and ordered his companions to charge. The foe was routed. God slew many of their chiefs and made captive many of their nobles. Meanwhile Mohammad was in the hut and Sa'd was standing at the door of the hut girt with his sword. With him were

some of the Ansar guarding Mohammad for fear lest the enemy should come back at him.

In that day Mohammad prohibited Moslems from killing his close relatives and a few others. He said “I know that some of Bani Hashim and others have been came to war against their will and have no desire to fight us, if any of you meet one of Bani Hashim or Abu'l-Bakhtari or al-Abbas, Mohammad's uncle, do not kill him, for he has been made to come out against his will.’ Abu Hudhayfa said: ‘Are we to kill our fathers and our sons and our brothers and our families and leave al-Abbas? By God, if I meet him, I will flesh my sword in him!’ This saying reached the Mohammad's ears and he said to Umar “ought Mohammad's uncle to be marked with the sword?” ‘Umar replied, ‘Let me off with his head! By God, the man is a false Moslem.’

Al-Zubayr Ibn al-Awwam said: At that time I met Ubayda Ibn Said upon a horse, and he was wearing a head covering which was complete so that one could only see his eyes. He says, while carrying a little girl who had a swollen tummy and was seriously ill, “I am the father of her who has a swollen tummy!” He said: In my hand was a little spear, and I pierced it in his eye, and he fell. Then I placed my foot upon his cheek until I drew out the spear from his eye, and I drew out his eye. Mohammad took the spear and it was held between his hands and those of Abu Bakr, Umar, and Uthman.

When the Muslims and Qureysh mixed with each other, Asim Ibn AbiAwf appeared, like a wolf, saying, “O Qurayshi people, aim for Muhammad the divider of the community who comes with the unknown! I will not live if he lives.” Abu Dujana opposed him. They exchanged blows, and Abu Dujana struck and killed him. He reached out to take the plunder, but Umar Ibn al-Khattab passed by, at that moment, and said, “Leave the plunder until the enemy has been weakened, and I will testify for you about it.” Mabad Ibn Wahb approached and he struck Abu Dujana a blow, and Abu Dujana knelt like a camel and then rose to fight. Abu Dujana struck him twice, but his sword did not do anything. Then Mabad not seeing a hole in front of him fell in it, and Abu Dujana knelt over him and killed him and took his booty.

Many nobles of Quresh were killed in this war including Abu Jahl and Omayyate ibn Khalaf. The head of Abu Jahl was brought before Mohammad. He rejoiced over the killing of Abu Jahl, and said, “O God, You have done as You promised me. So fulfill upon me Your blessings.”

Mohammad said, “O God, seek out Nawfal Ibn Khuwaylid.” And Nawfal approached at that time and he was terrified. When he saw that the Quraysh had been destroyed he began to shout at the Ansar, “What is your need for our blood? Do you not see how many you have killed? Do you not need some milk?” Jabbar Ibn Sakhr took him captive and drove him before him. Ali approached him, and struck his thighs, and cut both of them. Then Ali strove

against him and killed him. Mohammad said, “Who possesses knowledge of Nawfal Ibn Khuwaylid?” Ali replied, “I killed him.” Mohammad proclaimed takbir (God is great) and said, “Praise be to God who answered my prayer concerning him.”

Haritha Ibn Suraqa was killed in Badr. His mother said, “By God I will not cry for him until the Prophet arrives; I will ask him, and if my son is in heaven I will not cry for him. But if my son is in hell, I will cry for him, by the everlasting God, and mourn him.” When Mohammad arrived from Badr, his mother came and asked him, Mohammad said, “Bereaved one, do you think there is only one Paradise? Indeed there are many paradises. By Him who holds my soul in His hands, he is in the highest Paradise.” She said, “I will not cry for him ever!” Mohammad asked for a container of water, dipped his hand in it and washed his mouth. He presented it to the mother of Haritha and she drank it. Then she presented some to her daughter and she drank it. Then he commanded them to splash it on their chests, and they did so.

Hubayra Ibn AbiWahb, when he saw the defeat, was helpless; his back was wounded and he could not stand. Abu Usama, his ally, came following him and cut his armor from him and carried him. Others said: Abu Dawud al-Mazini struck Hubayra with his sword and cut his armor, and he fell on his face and remained on the ground, and Abu Dawud walked away. The sons of Zuhayr al-Jushami, Abu Usama and Malik recognized him, and they were his allies. They defended him until they saved him. Abu Usama carried

him and protected him, and Malik defended him. Mohammad said, “His two dogs protected him.”

They said: When the disbelievers and the Muslims had been arranged in rows, Mohammad said, “For he who made a killing, to him is thus and thus; for he who captured a prisoner, to him is thus and thus.” When Qureysh were defeated the people were in three groups. One group stood at the tent of Mohammad. The second group went for the plunder; and the third group sought out the enemy and took prisoners and spoils. Sad Ibn Muadh spoke, and he was with those who stood at the tent of Mohammad. He said, “O Messenger of God, what prevents us seeking the enemy is not moderation in recompense, nor cowardice about the enemy, but fear that your station will be unprotected and some riders from their men will attack and separate you. The lords of the people from the emigrants and the Ansar stand at your tent, and one will not be isolated from them. But the people are many, O Messenger of God, and once you have given those who attack, nothing will be left for your companions. The prisoners and the dead are many, but the plunder is little.” People quarreled about the plunder on the day of Badr. Regarding the booty, the Mohammad commanded that the portions be returned to him, and every bit of it was returned. The brave thought that Mohammad would prefer them to the rest of the weak. However, Mohammad commanded that it be apportioned among them equally. Sad said, “O Messenger of God did you give the horsemen who defended them in battle the same as what you

gave the weak?” Mohammad replied, “Your mother grieves for you, would you be victorious without the weak?”

There is another narration about apportion of the plunders: a herald of Mohammad called out at that time, “Whoever killed a man, to him belongs his booty; whoever takes a prisoner, keeps him.” And whoever killed an enemy was given his booty. He commanded concerning what was found in the camp and what was taken without battle, and he apportioned it among them quickly. Mohammad also apportioned for those who died at Badr. Fourteen men were killed at Badr.

There is another narration about apportion of the plunders as well: when the plunder was collected, there were camels, leather mats, and clothing. The man in charge apportioned it by drawing lots. He gave one man a camel and some old clothes, to another two camels and to another, leather mats. There were 317 portions and 313 men. But there were two riders and they were entitled to four shares.

Moslems acquired 150 camels, at that time. They had much leather that they carried for the merchants, and the Muslims plundered it. The Muslims captured ten horses from the enemy. They took weapons and rides for themselves. There was a male camel belonging to Abu Jahl with them. Mohammad took it as booty for himself. Mohammad obtained the sword Dhul-Faqar, which had belonged to Munabbih Ibn al-Hajjaj, as spoil.

Al-Nadr Ibn al-Harith was captured by al-Miqdad at that time. When Mohammad went out from Badr to al-Uthayl, the prisoners were displayed and he looked at al-Nadr with a prolonged glance. Al-Nadr said to a man at his side, “By God, Muhammad will kill me, indeed, he looked at me with death in his eyes!” The man at his side said, “By God, what is this from you but fear.” Al-Nadr said to Musab Ibn Umayr, “O Musab, you are the closest relative to me here. Speak to your companion to make me as a man among my companions.” Musab replied, “Surely, you said thus and thus about the Book of God.” He said, “O Musab let him treat me as he would treat one of my companions. If they are killed then I shall be killed. But if he is benevolent to them, let him be benevolent to me.” Musab said, “Surely, you tortured his companions.” He said, “By God, if the Quraysh capture you, you will never be killed as long as I live.” Miqdad said, “My prisoner!” Mohammad said, “Cut off his head. O God, reward al-Miqdad by your grace.”

Ali used to relate saying; Gabriel came to the Prophet on the day of Badr, and gave him the choice, regarding the prisoners, of cutting off their heads, or taking a ransom for them, “on condition that there will be martyred among you the same number as those ransomed.” Mohammad invited his companions and said: This is Gabriel and he gives you a choice regarding the captives: between cutting of their heads or taking a ransom from them on the condition that there will be martyred among you the same number as those ransomed.” They said: Rather we will take the ransom and

make use of it, and there will be martyrs among us and we will enter Paradise. So they received from them the ransom and the same number as those ransomed were killed among the Muslims at Uhud. Mohammad also said “surely you are needy. A man from among these (captives) shall not escape except with a ransom or the cutting off of his head. After forgiving a prisoner of war Mohammad said “surely God most High is capable of strengthening the heart until it will be stronger than the stones. And indeed He is able to melt hearts until it will be the softest of butter.” Mohammad said, “If punishment were brought down on the day of Badr, no one would escape it except Umar.” He used to say, “Kill and do not take a ransom.” Also he said “If Mutim Ibn Adi is living I would gift him these rotten Quraysh (captives)”. Mutim b. Adi had a protection from Mohammad when he returned from al-Taif.

On the day of Badr, Mohammad commanded that the dead be thrown in Badr wells¹, all of them, except Umayya Ibn Khalaf for he was fat, swollen from his battle. When they tried to throw his body in, it disintegrated. Mohammad said, “Leave it.” Mohammad saw the face of Utba’s son, Abu Hudhayfa, change. Mohammad said, “O Abu Hudhayfa, are you saddened by what your father has reached?” He replied, “No, by God. But, Messenger of God, I saw

¹ - Rizwi Faizer et al. (2011) translated this part as “the Prophet commanded that the graves be prepared; then he commanded that the dead be thrown in” which is not correct.

that my father had an intellect and nobility. I hoped that God would guide him to Islam. And when that eluded him and I saw he did not take it, it irritated me.”

Mohammad said, “Praise be to God who makes Abu Jahl low, and puts him down and saves us from him.” When they were all in the wells Mohammad said “Praise be to God who fulfilled what He promised me. He promised me one of the two factions.” Then Mohammad stopped before the people of the well and called out to them man by man, did your Lord give you what he promised you? Truly, I have found what my Lord promised me. You were bad relatives to your prophet: You called me a liar, but people trusted me. You exiled me, but people protected me; you fought against me, but people helped me.”

They said: The defeat of Qureysh took place after noon. Mohammad prayed Asr in Badr then traveled through al-Uthayl. He alighted there before sunset. It was said: Mohammad prayed Asr in al-Uthayl, and when he prayed a bowing he smiled. When he said the greeting he was asked about the smile. He replied; “Mikail (a great angle) passed by me and there was dust on his wings. He smiled at me and said, ‘Indeed I was in search of the people’.” Gabriel came to him, at the end of his fighting the people of Badr, upon a female horse with knotted forelock and dust on its front teeth, saying, “O Muhammad, my Lord sent me to you and He commanded me not to leave you until you are satisfied. Are you satisfied?” Mohammad replied, “Yes.”

Waqidi said forty-nine captives were counted, and they were seventy in the beginning. However Ibn Ishaq said the number of captives confirmed for me were forty-three. Ibn Hesham added some more to them so that it reached sixty-six.

Mohammad approached with the prisoners until he was in Irqal-Zabya, he commanded Asim Ibn Thabit to cut off the head of Uqba Ibn Abi Muayt. Uqba began to say, “O woe is me, for what reason will I be killed?” Mohammad said, “For your enmity to God and His Prophet.” He said, “O Muhammad, grant me your favor and do for me as you would to one of my people. If you kill them, kill me, and if you are kind to them, be kind to me, and if you take ransom from them, let me be one of those. O Muhammad, who will take care of my young children?” Mohammad said, “Fire. Lead him, O Asim, and cut off his head.” Asim did so. Mohammad said, “Miserable is the man that you were, and by God, I do not know one who rejects God and His Messenger, and His Book, and was more harmful to his Prophet. I praise God who kills you and establishes my satisfaction over you.

It was said that Mohammad apportioned captives among Moslems and ordered them to be kind with them.

Mohammad sends two persons from Athyl to Medina to inform people of his victory. When Mohammad arrived in Medina, people were coming to him for congratulations.

When the Quraysh returned to Mecca, Abu Sufyan stood before them and said, “O people of the Quraysh, do not cry over your dead; mourners, do not lament over them; poets, do not weep over them. Appear patient and composed, for if you lament and cry over them with poetry, that anger of yours will leave, and the enmity against Muhammad and his companions will be blunted, and if your mourning reached Muhammad and his companions they would rejoice in your misfortune. The greatest pain is that it will give them joy. Perhaps you will achieve your revenge. Oil and my women are forbidden to me until I have raided Muhammad.” The Quraysh waited a month, and poets did not cry nor mourners lament over them. On the contrary, it was also narrated that the Qureysh mourned hard for their dead for one month.

When Qureysh returned to Mecca and their brave ones and nobility were dead, Umayr Ibn Wahbb approached and sat down with Safwan Ibn Umayya in the Hijr. Safwan said, “God has disfigured life after the battle of Badr.” Umayr replied, “Yes indeed! By God, there is no goodness in life after this. If I had no debt to settle, and no family for which I should put away something, I would ride to Muhammad and kill him if I would recognize him. It has reached me that he is walking around the markets, and indeed, a son of mine is with them. I will say, ‘I have come for my son.’ Safwan said, “Will we see you act?” He replied, “Indeed, by the Lord of this building (Ka’abah).” Safwan said, “Then to me is your debt repaid. Your family is like my family; and

you know that there is not a man more generous to his family, in Mecca, than I.” Safwan said, “And surely your family will be with my family; I will share all that I get with them. And your debt is mine.” Safwan gave Umayr a camel and prepared him. Umayr ordered that his sword be sharpened and touched with poison. Then he went out to Medina, saying to Safwan, “Be silent about me for some days until I reach Medina.” He went away, and Safwan did not mention it. Umayr arrived in Medina, alighted at the gate of the Mosque, and tied his beast. He took his sword and girded it. Then he went towards Mohammad. Umar Ibn al-Khattab saw Umayr wearing his sword, and was alarmed by it. He said to his companions, “Take this dog! This is the enemy of God who incited against us on the day of Badr. So the Muslims went up to him and held him, while Umar rushed to Mohammad saying, “O Messenger of God, this is Umayr who enters the mosque wearing weapons. He is treacherous and disgusting and one who is not to be trusted about anything!” Mohammad said, “Bring him to me.” Umar went out; he took the girder of his sword and placed his hand upon it, and with his other hand he held the hilt of the sword. Then he brought Umayr before Mohammad. Mohammad said to him, “what brought you, O Umayr?” He said, “I came for the prisoner with you, if you will deal with us about him. Surely you are of the same tribe and people.” Mohammad said, “What about the sword?” He replied, “May God make it the ugliest of swords. Has it enriched us with anything? Indeed I forgot it when I alighted, and it was around my

neck. By my life I have other concerns apart from the sword!” Mohammad said to him, “Speak the truth. For what did you arrive?” He replied, “I approach only for the prisoner.” Mohammad said, “Did you not make some stipulations to Safwan in the Hijr?” Umayr was alarmed. He said, “What did I stipulate to him?” He said, “You agreed to kill me to fulfill your debt while he supports your family, but God stood between me and you,” Umayr replied, “I testify that you are the Messenger of God and that you speak the truth; and I testify that there is no God but Allah. We did not believe you, O Messenger of God, about your inspiration and what came to you from the heavens. But surely this was a conversation between me and Safwan, just as you describe, and no one knew of it other than myself and he. I ordered him to be silent about me and my journey, but God has informed you about it. Mohammad said, “Inform your brother of the Quran and release his prisoner for him.” Umayr said, “O Messenger of God, indeed I was striving to extinguish the light of God, to Whom be praise that He guided me and permits me to meet with the Quraysh and invite them to God and Islam. Perhaps God will guide them and deliver them from destruction.” So Mohammad permitted him, and Umayr went out and arrived in Mecca. A man approached from Medina and Safwan asked him about Umayr and he replied, “He converted.” And Safwan cursed him, and the polytheists in Mecca cursed him saying, “Umayr has converted!” Umayr approached them in that

situation and invited them to Islam. He informed them of the honesty of the Prophet, and many people converted with him.

Fourteen or fifteen men from the Quraysh arrived with ransom for their captives. Mohammad made the ransom for the Battle of Badr four thousand for every man. However it was said that ransom was from four thousand, to three thousand, to two thousand, to one thousand, to nothing for the people who had no money. Mohammad said concerning Abu Wadaa, “Surely he has an elegant son in Mecca who has money, and he will exceed his ransom.” He provided a ransom of four thousand, and he was the first prisoner to be ransomed.

Tabari narrated from Ibn Abbas that when Abbas (uncle of Mohammad who was captive) was brought before Mohammad, he said to Abbas: you are wealthy, give the ransom of yours and two sons of your brothers. Abbas said I am a Moslem and I have come to war unwillingly. Mohammad said: God knows your Islam and if you are right, God will reward you, but the appearance of your doing was against us, so you should pay your ransom. Abbas paid his and his relatives' ransoms.

When the people of Mecca sent the ransom for their prisoners, Zaynab, the daughter of Mohammad, sent the ransom for her husband, AbulAs Ibn al-Rabi. She included with it a necklace of hers, which had belonged to Khadija. Khadija had given it to Zaynab when AbulAs consummated his marriage with her. When

Mohammad saw the necklace, he recognized it and felt pity for her. He mentioned Khadija and asked God's blessings for her. He said, "If you deem it appropriate to release Zaynab's prisoner for her, and return her goods to her, you will do so." They said, "Yes, O Messenger of God." They released him, and returned Zaynab's goods to her. Mohammad made AbulAs promise that he would set her free, and he promised. Zaynab migrated to Medina around one month later. Roqayyah, another daughter of Mohammad, was the wife of Otbat Ibn Abi-Lahab in Mecca. He divorced her; later on she married Othman Ibn Affan.

When Islam thus came between them, AbulAs lived in Mecca while Zaynab lived in Medina with Mohammad. Shortly before the conquest of Mecca, AbulAs went to Syria trading with his own money and that of Qureysh which they entrusted to him, for he was a trustworthy man. Having completed his business he was on his way home when one of the Mohammad's raiding parties fell in with him and took all he had, though he himself escaped them. When the raiders went off with their plunder AbulAs went into Zaynab's house under cover of night and asked her to give him protection. She at once did so. When Mohammad went out to Morning Prayer, Zeynab cried from the place where the women sat "O you men, I have given protection to AbulAs." His prayers over, Mohammad turned round to face the men and asked them if they had heard what he had heard, and when they said that they had, he swore that he knew nothing about the matter until Zeynab made her

declaration, adding, ‘the meanest Muslim can give protection on their behalf’. He went off to see his daughter and told her to honor her guest but not to allow him to approach her for she was not lawful. Then Mohammad sent to the raiding party which had taken AbulAs’s goods saying: This man is related to us as you know and you have taken property of his. If you think well to restore it to him we should like that; but if you will not, it is booty which God has given you and you have the better right to it. They replied that they would willingly give it back. Then AbulAs went to Mecca and paid everyone what was due, including those who had given him money to lay out on their behalf, and asked them if anyone of them had any further claim on him. ‘No,’ they said, ‘God reward you; we have found you both trustworthy and generous.’ Then, he said, I bear witness that there is no God but Allah and that Muhammad is his servant and his apostle. I would have become a Muslim when I was with him but that I feared that you would think that I only wanted to rob you of your property; and now that God has restored it to you and I am clear of it I submit myself to God: Thus saying he went off to rejoin Mohammad. Then Mohammad restored Zeynab to him according to the first marriage after six years had passed without any new procedure. Ibn Hisham added: when AbulAs regained the trade caravan, Moslems told him “now you can convert to Islam and by Islamic law all the commodities of the caravan would be yours, since belong to non-Moslems.” He replied

"it is so bad that my Islam begins with treachery in people's properties."

Ibn Ishaq said, Sooreh Anfal (chapter eight of Quran) was revealed by Mohammad after the battle of Badr; many verses of this Sooreh are about Badr, including:

٥. كَمَا أُخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ
٦. يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَائِنًا يُسَافِونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ
٧. وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّاغِيَنِ أَنَّهَا لَكُمْ وَتَوَدُونَ أَنْ غَيْرَ دَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيَرِيدُ اللَّهُ أَنْ يُحَقِّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ
٨. لِيُحَقِّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرَهَ الْمُجْرُمُونَ
٩. إِذْ تَسْتَغِيشُونَ رَبَّكُمْ فَاسْتَجِابَ لَكُمْ أَنَّى مُمْدُوكُمْ بِالْفَ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ
١٠. وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشَرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
١١. إِذْ يُغَشِّيْكُمُ النُّعَاسَ أَمْنَةً مِنْهُ وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لَيَطَهِّرُكُمْ بِهِ وَيَنْذِهُبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيُرِبِطَ عَلَى قُلُوبِكُمْ وَيُبَشِّرَ بِهِ الْأَقْدَامَ
١٢. إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنَّى مَعَكُمْ فَتَبَيُّنُوا الَّذِينَ آمَنُوا سَالْقَى فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّغْبَةَ فَاضْرِبُوهُمْ فَوْقَ الْأَعْنَاقِ وَاضْرِبُوهُمْ كُلَّ بَنَانِ
١٣. ذَلِكَ بِأَنَّهُمْ شَافُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
١٤. ذَلِكُمْ فَدُوْقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

١٥. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا رَحْفًا فَلَا تُؤْلُهُمُ الْأَدْبَارَ

١٦. وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبْرَةً إِلَّا مُتَحَرِّفًا لِّقَتَالٍ أَوْ مُتَحَيَّرًا إِلَى فَتَاهَ فَقَدْ بَاءَ بِغَضَبٍ مَّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

١٧. فَلَمْ تَقْتُلُهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيَلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Translation:

5. As your Lord caused you (O Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it;

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the trade caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession.”

10. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord inspired the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”

13. This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.

14. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

15. O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.

16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

17. You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.

About the conquest of the whole world by Islam:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ (انفال ٣٩)

Translation: And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion will all be for Allah Alone [in the whole of the world].

About plundered wealth:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِرَسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ النَّقْيَ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (انفال ٤١)

Translation: And know that whatever of plundered wealth that you may gain, verily one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, Al-Masakin (the poor) and

the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.

Prophet should make a great bloodshed:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّىٰ يُشْخَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٦٧)
أَخَذْتُمْ عَذَابًَ عَظِيمًَ (٦٨) فَكُلُّوا مِمَّا عِنْدُكُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ (٦٩)

Translation: 67. It is not for a Prophet that he should have prisoners of war until he had made a great bloodshed (great slaughter of his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

68. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.

Critique:

- In Badr, Mohammad departed Medina in a troop to plunder a great trade caravan of Qureysh. This is his saying, "This caravan of the Quraysh holds their wealth, and perhaps God will grant it to

you as plunder.” Also this is his saying, “plunder is allowed to me and it was not allowed to any prophet before me.” It means that robbery of the properties of unbelievers has been a crime throughout history but it was legalized by Mohammad. What a God is Mohammad’s God and what a prophet is he who legalized such a universal crime? In fact, Mohammad was a robber hiding behind the name of God.

This is also his saying, “O God, surely they are bare footed, so provide them with beasts to ride on; and naked, so clothe them; and hungry, so feed them, and dependent, so provide for them by Your grace!” “After the battle, not one among them desiring to ride returned, except he found a ride: for one man a camel or two; clothed were those who were naked; they took food from their provisions and ransom from the prisoners and enriched the needy.” Instead of encouraging people to work and productive endeavor, Mohammad encouraged robbery.

Saying of Moslems to the groom of Mohammad was also interesting and thinkable. When AbulAs regained the trade caravan, Moslems told him “now you can convert to Islam and by Islamic law all the commodities of the caravan would be yours, since belong to non-Moslems.” He replied “it is so bad that my Islam begins with treachery in people’s properties.” It means that based on Islam, non-Moslems has no right of ownership of their properties. This is what Taliban, Alqaedah and Islamic Caliph (in Iraq and Syria) are doing; they are just doing their Islamic duty.

What is the relationship between robbery and belief in Islam? Is not there any evidence or argument supporting Islam other than robbery, crime and homicide?

- It is strange that people of Medina did not ask Mohammad, if you want to lead us towards God, why do you lead us towards robbery and homicide? They were poor and simple-minded people who acquired the opportunity to steal others' wealth with no moral inconveniences, because Mohammad made these crimes moral. You saw that in their way to Badr, they were searching for the trade caravan and evade encountering troops, and after the war, they were quarrelling for plunders.

- It is obvious that Mohammad was the beginner of this incursion. If he and his troops had not come out from Medina to plunder the trade caravan, no war would have occurred. Even after the encounter of the two armies, he could have stopped killings. It was enough to promise the Qureysh not to plunder their trade caravan anymore.

Waqidi narrated that Mohammad sent Umar to the Quraysh saying, "Return! I would have preferred it if someone other than you had come to take control of this affair, and I would rather that I take control of the affair from other than you." It is unlikely, because Ibn Ishaq and Tabari did not narrate it. Even if it is true, it was not enough. Mohammad should have promised them not to plunder them any more and he should have returned the assets of his previous caravan raid and should have paid the blood money of

the victim. Mohammad did not do such reasonable and fair acts and let killings happen. How could Qureysh return to Mecca and see that their trade caravans are plundered repeatedly by Mohammad?

- Mohammad was a clever person and used to employ various measures to deceive people in order to keep his authority over them. For example, at first, he said he was going to plunder the Qureysh trade caravan, but when after several days of travel encountered the Qureysh troops, he changed his saying and revealed a verse saying that God had promised him one of the two groups, the trade caravan or the troops.

Another case was his claim that a thousand angels came to his help without showing even one angle to the people during his lifetime, let alone Badr. Regarding his claim, he employed some tricks to convince people of the presence of angels. In one occasion, a Moslem brought two severed heads before Mohammad and said I killed this one but I do not know who killed the other. Mohammad replied, the other one was killed by an angle named something. Again in another occasion said “Mikail (a great angle) passed by me and there was dust on his wings. He smiled at me and said, ‘Indeed I was in search of the people (Qureysh).’” By employing these tricks, he strengthened the belief of his naïve followers. It was strange that these simple-minded people did not ask themselves or Mohammad that, if angels were present there, why Mohammad did not show even one of them to the people? I ask you, how is it possible to find the accuracy of Mohammad’s

claim? No way! These claims are similar to the claims of necromancers, augurs and clergies throughout history. They claimed thousands of miracles without even one of them being confirmed by scientific evidence and they always evade scientific scrutiny. Unfortunately, many people are so stupid that accept these claims without asking for any supportive evidence.

- Mohammad saw the torture of Qureysh's slaves by Moslems and did not object; it means that torture is allowed in Islam. As you will see later in this book, in some cases Mohammad himself ordered torture of non-Moslems.

- Arabia is a dry place and in the past, people used to dig water wells to provide water for their life. Some of these wells placed along the roads for caravans and travelers. Badr wells were of this sort of water wells. You read that a Moslem said to Mohammad: "I know it and its wells; in it is a well, I know, with sweet water; the water is plentiful and it is not far. Then we will build above it a cistern, and throw in it our vessels, and we will drink and we will fight and we will spoil the other wells, to prevent access of the enemy to water." Mohammad said: "O Hubab, you indicated the right advice", and acted on it."

Do you think this is a moral behavior of a human, let alone a prophet?

Worse than the aforementioned act was the order of Mohammad to throw dead bodies in the water wells! Usually even the criminals

do not contaminate the drinking water of people but the prophet of Islam did it.

- Moslems built a boot for Mohammad to rest in it and some Moslems were guarding him. It is thinkable, because some Moslem historians claimed that Mohammad used to fight like other Moslems!

- In this war, the two sides were close relatives, brothers, son and father, uncle and so on. Moslems killed their brothers and their fathers. For example, when Utba Ibn Rabia called for the duel, *his son came up to him and challenged him*. Mohammad said to him, “Sit down!” When the group stood up to him *Utba helped with blows against his father*.

With a broad look over the history of humankind, one will find that, this is one of the outcomes of the religions especially Islam. Breach of moral values and compassion, hatred, enmity, dissociation of societies and eventually war. Isn’t any other way for worshipping God? Or the claimed God does not know a better way. Or, as it is obvious for any impartial researcher, religions are superstitions made by man.

- You saw how Mohammad discriminated positively in favor of himself. He ordered that his close relatives (Bani Hashem) should not be killed, and one of the Moslem said rightly that “are we to kill our fathers and our sons and our brothers and our families and leave al-Abbas (the uncle of Mohammad)?” Mohammad claimed that they came to war against their will, but firstly there were others

too, who had come to war unwillingly; secondly even Mohammad was not sure about his claim, since when Abbas was captured as prisoner of war, Mohammad asked ransom from him. Abbas said I am a Moslem and I have come to war unwillingly. Mohammad said: God knows your Islam and if you are right, God will reward you, but the appearance of your doing was against us, so you should pay your ransom.

Also Mohammad discriminated in favor of his daughter and his groom. When the people of Mecca sent the ransom for their prisoners, Zaynab, a daughter of Mohammad, sent the ransom for her husband, AbulAs. She included with it a necklace of hers. When Mohammad saw the necklace, he recognized it and felt pity for her. He asked people to release AbulAs without any ransom.

In another occasion, Moslems raided the trade caravan of AbulAs (groom of Mohammad). Mohammad asked them to return the caravan to AbulAs. Therefore Mohammad was not even a just killer and robber!

- Al-Zubayr said: At that time, I met Ubayda Ibn Said upon a horse. He says, while carrying a little girl who had a swollen tummy and was seriously ill, “I am the father of her who has a swollen tummy!” He said: In my hand was a little spear, and I pierced it in his eye, and he fell. Then I placed my foot upon his cheek until I drew out the spear from his eye, and I drew out his eye. Mohammad took the spear and it was held between his hands and

those of Abu Bakr, Umar, and Uthman (three great Caliphs after Mohammad).

Look, in such a barbaric way killing a person who was protecting a sick little girl, was so pleasant and enjoyable for Mohammad that he ordered the spear should be moved before him. What is the symbolic meaning of this behavior? It means, it is my character and my way, savage and brutal killing! Do you think a prophet (and even a good man) should feel sorry about killing of people or should enjoy it? You will see that Mohammad even brought this message into Quran, as he wants Moslems to enjoy killing non-Moslems.

- Ali said: Gabriel came to the Prophet on the day of Badr, and gave him the choice, regarding the prisoners, of cutting off their heads, or taking a ransom for them, on condition that there will be martyred among you the same number as those ransomed.”

Do you think it could be the word of God? Is it God who is so cruel and merciless? Also the condition, “on condition that there will be martyred among you the same number as those ransomed” is unjust. Some people take ransom and get rich; some other people will be killed instead! This is exactly the meaning of this proverb: ”a blacksmith committed a sin in Balkh (a city in Afghanistan), they beheaded a coppersmith in Shooshtar (a city in Iran) as his punishment”.

Another problem of this saying is that the number of captives in Badr was not equal to the number of killed Moslems in

Uhod war. Ibn Ishaq (the most reliable source) said the number of confirmed captives in Badr was forty-three. Ibn Hesham added to them some more so that they reached sixty-six, which is still less than the number of killed Moslems in Uhod war, seventy. Therefore, the prediction in this saying did not come true, confirming that Mohammad was not a real prophet.

- After forgiving a prisoner of war Mohammad said “surely God most High is capable of strengthening the heart until it will be stronger than the stones. And indeed He is able to melt hearts until it will be the softest of butter.” What is the meaning of this saying? It means that lives of people are worthless and Mohammad’s acts of forgiving or killing captives were not based on any reasonable, moral or legal basis. This is exactly what tyrants do, they kill as they wish and forgive as they wish. Is it possible that a real prophet does the same?

- The only acceptable war is a defensive war, at the level of defense not over-killing and cruelty. Also taking captives has priority over killing. Furthermore, killing captives has been considered a serious crime throughout human history. Also, based on UN international laws, the army that takes prisoners of war is responsible for life, health, feeding, clothing etc. of the captives.

But what Mohammad did? Firstly, he was the beginner of war and aggressor. Previously, his soldiers raided a trade caravan, killed the head of caravan, took others as captives and plundered the caravan, and all these crimes were approved by Mohammad. In

Badr, it was Mohammad who started caravan raid. Mohammad had no right to raid caravans or kill non-Moslems. Secondly, in Badr Mohammad said “surely you are needy. A man from among these captives shall not escape except with a ransom or the cutting off of his head. At least three captives were killed by the command of Mohammad and some others were killed by Moslems and their act was not objected by Mohammad. Mohammad killed Uqba Ibn Abi Muayt for his poem against him in Mecca. Also Mohammad said, “O God, seek out Nawfal.” And Nawfal approached at that time and he was terrified. When he saw that the Quraysh had been destroyed he began to shout at the Ansar, “What is your need for our blood? Do you not see how many you have killed?” Jabbar Ibn Sakhr took him captive. Ali approached him, and struck his thighs, and cut both of them. Then Ali strove against him and killed him. Mohammad said, “Who possesses knowledge of Nawfal?” Ali replied, “I killed him.” Mohammad proclaimed takbir (God is great) and said, “Praise be to God who answered my prayer concerning him.”

Nawfal was killed for his saying “What is your need for our blood? Do you not see how many you have killed?” which was a humane saying, trying to prevent over-killing.

The third case: Al-Nadr was captured by al-Miqdad at that time. When the prisoners were displayed before Mohammad, he looked at al-Nadr with a prolonged glance. Al-Nadr said to a man at his side, “By God, Muhammad will kill me” and asked Miqdad

to intercede. Miqdad said (to Mohammad), “It is my prisoner!”
Mohammad said, “Cut off his head.

Necessity of ruthless and extreme killing was brought to Quran by Mohammad: It is not for a Prophet that he should have prisoners of war until he had made a great bloodshed (great slaughter of his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise (8/67). Were it not a previous ordainment from Allah, a severe torment would have touched you for what (captives) you took (8/68).

The message of these verses is clear, *genocide of non-Moslems; Moslems should not take captives, they should kill them all.*

Could you imagine that these sentences be part of a religious book? In support of this idea, Mohammad said: “If punishment were brought down on the day of Badr, no one would escape it except Umar.” He used to say, “Kill and do not take a ransom.” It means only Umar was right who was insisting on killing them all.

These sayings are fitting to the character of people like Genghis, Hitler and Stalin. These sayings are very far from the character of an ordinary man, let alone prophet or God. Why does God like to slaughter his creatures? If Mohammad was right, God could have helped people to accept Islam with strong reasoning and

miracles. Is it possible that it was God who insisted on using sword to make people believe in Islam?

- When Mohammad commanded his men to kill a captive (Aqba), he said: O Muhammad, who will take care of my young children?” Mohammad said, “Fire.” Is it possible that this sentence be saying of a real prophet? Suppose the captive was a criminal, what about his children? Why should they go to the hell? As you will see in this book, Mohammad never thought of survival of families of non-Moslems. He would kill as much as he could, plunder their properties including their cattle, which were the mean of their survival as much as he could and take women and girls as sex slaves as much as he could. Could the rest of them survive? Does not matter!! Could this man be a real prophet?

When Mohammad killed a captive, he said “I praise God who killed you and established my satisfaction over you.” It means that Mohammad enjoyed killing non-Moslems. He was trying to empty the heart of Moslems from any affection and mercy; he wanted them to enjoy slaughter, so that they easily kill even their fathers and their brothers. You see this message in the following verses of Quran:

فَاتُلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيَخْزِنُهُمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَسْفِفُ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (توبه ١٤) وَيَذْهِبُ غَيْظَ قُلُوبِهِمْ (توبه ١٥)

Translation: fight them, God will punish them by your hands and bring them to disgrace, and assist you against them and *heal the*

hearts of the believing people (9/14) And remove the anger of their (believers') hearts. (Quran: 9/15)

If you see that Mojahedin (Islamic fighters) of Taliban, Alqaedah and Islamic government (in Iraq and Syria), kill anyone, old or young, woman and child in a very great scale, do not be astonished; this is the teaching of Mohammad; they were ordered to commit great slaughter, they are just doing their Islamic duties.

- It was claimed that angels came to help of Moslems on the day of Badr. Firstly, how is it possible that God come to help of robbers and offenders instead of defenders? Secondly, it is mentioned many times in Quran that every time that people asked Mohammad for presenting a miracle, including showing them an angel, he evaded doing that. If really, there were angels in Badr, Mohammad could show at least one of them to the people, but he did not do that in his whole life. Thirdly, if really there were angels and they were killing non-Moslems, seeing this great miracle must have made most Qureysh convert to Islam. Fourthly, various persons claimed seeing angels in various forms, as horse riders in the sky, as known men, as a great number of ants and as wind. This is a sign that their claim was hallucination. Their strong belief in Mohammad and the effect of the verse claiming that one thousand angels came to their help, made people hallucinate about angels and saw various things as angel. Mohammad misused the situation in favor of himself, for example he said "this is Gabriel in the shape of Dahie Kalbi (a

famous person) driving the wind.”¹

It was also claimed that Satan was revealed in Badr in the shape of a known person (Soraq Ibn Ja’asham) urging Qureysh to fight! It was hallucination too. Every body could claim that another person or an animal or a thing is an angel or Satan.

- As you read earlier, someone came from Mecca to Medina to kill Mohammad and Mohammad informed him of his plan that made him convert to Islam. Firstly, even predictions of Mohammad in Quran did not come true², let alone outside Quran. Secondly, Mohammad used to employ many spies everywhere and it is quite possible that he heard the event from one of his spies and nobody researched about the source of this news. These prophecies have been frequent in human history but none of them stands out against scientific scrutiny.

It is very interesting that this man returned to Mecca and invited people to Islam and made some people convert to Islam. What does it mean? It means that there was belief freedom in Mecca at that time! People who have lost the war and many of their relatives have been killed by Moslems; still tolerated invitation to Islam. But what happened after Islam conquered Mecca? Belief freedom was abolished forever!

- Both in this event and in many other occasions (as you will see

¹ - Maghazi Waqidi, Badr war

² - see the book ‘Critique of Quran’

later in this book) Mohammad used to encourage superstitions and worshiping him. You read that “Mohammad asked for a container of water, dipped his hand in it and washed his mouth. He presented it to the mother of Haritha and she drank it. Then she presented some to her daughter and she drank it. Then he commanded them to splash it on their chests, and they did so.”

-Great desire of Mohammad for wealth was clear from his continuous robberies and from his sayings; for example Mohammad said concerning Abu Wadaa (a captive), “Surely he has an elegant son in Mecca who has money, and he will exceed his ransom.”

- When two persons helped a wounded person of Qureysh out of the war field, Mohammad said, “His two dogs protected him.”¹ Mohammad Also said if Mutim is living I would gift him these rotten Quraysh (captives)”. Do you think insulting could be a character of a prophet? You will see later in this book, Mohammad never tolerated any insult to himself. He killed most (if not all) people who insulted him.

In another occasion someone said, “O Messenger of God did you give the horsemen who defended them in battle the same as what you gave the weak?” Mohammad replied, “Your mother grieves for you. Do you think it is a right behavior to curse

¹ - Different from the west, attributing someone to dog is a great insult in Moslem countries.

someone in response to his question? In addition, it shows the dictatorship behavior of Mohammad. As you will see later in this book, Mohammad never tolerated criticism of himself. It is well explained in the book ‘critique of Quran’ that Mohammad was perusing a dictatorship which no dictator in the world’s history could even dreamed of, absolute submission of people by their whole mind and body!

The first terror (Killing of a very old man)¹

There was a sheikh of the Banu Amr Ibn Awf, called Abu Afak. He was an old man who had reached one hundred and twenty years when Mohammad arrived in Medina. He showed his disaffection when Mohammad killed al-Harith Ibn Suwayd and he composed the following poem:

Long have I lived but never have I seen
An assembly or collection of people
More faithful to their undertaking
And their allies when called upon
Than the sons of Qayla when they assembled.

Men who overthrew mountains and never submitted.
A rider (Mohammad) who came to them split them in two (saying)
'Permitted', 'Forbidden" of all sorts of things.

¹ - Al-Maghazi Al-Waqidi, p-86; Sirat Ibn Ishaq (Hesham), p-675

Had you believed in glory or kingship
You would have followed Tubba (a king of Yemen).

Mohammad heard this poem and said 'Who will deal with this rascal for me' whereupon Salim Ibn Umayr went forth and killed him. Salim said that I would kill Abu Afak or die in the attempt. I waited for a heedless moment. Then, one summer's night, as Abu Afak slept in the courtyard Umayr approached, and pressed the sword upon his liver until it entered his bed. The enemy of God screamed. Those among the people who heard his words returned to him. They entered his place and buried him.

Al-Nahdiyya, a Muslim woman, said this poem about that:
You disapproved the religion of God and the man Ahmad (another name of Mohammad)
By him who was your father, evil is the son he produced!
A hanif (pious) gave you a thrust in the night saying
Take that Abu Afak in spite of your age
Though I knew whether it was man or Jinn
Who slew you in the dead of night (I would say naught).

The 2nd terror (Killing of a young mother)

When Abu Afak had been killed, she displayed disaffection by composing a poem blaming Islam and its followers:
I despise Bani Malik and al-Nabt
And Auf and Bani al-Khazraj.

You obey a stranger, who is none of yours,
One not of Murad or Madhhij.
Do you expect good from him after the killing of your chiefs?
Like a hungry man waiting for a cook's broth
Is there no man of pride who would attack him by surprise?
And cut off the hopes of those who expect aught from him?

When Mohammad heard the poem he said, 'Who will rid me of Marwan's daughter?' 'Umayr Ibn Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. Umayr went looking for her in the middle of the night, and entered her home. Her children were sleeping around her, and one suckled at her breast. He touched her with his hand, and discovering the suckling babe pushed it from her. He placed his sword upon her heart and pierced her until it came out from behind her. Then he returned to pray the dawn prayer with Mohammad in Medina. When Mohammad turned and saw Umayr, he said, "Did you kill the daughter of Marwan?" He replied, "Yes, for you are dearer to me than my father, O Messenger of God." Mohammad said, 'You have helped God and His apostle, O 'Umayr!' When he asked if he would have to bear any evil consequences, Mohammad said, 'Two goats won't butt their heads about her!'¹

¹ Al-Maghazi Al-Waqidi, p-85; Sirat Ibn Ishaq (Hesham), p-675

Critique:

- Mohammad used to kill his opponents by terrorism, especially if they were knowledgeable people, like poets. By this method, he produced great fear, so that people did not dare to criticize Mohammad and Islam. You saw that the poems of these two persons did not consist any insult, but even so, they were not tolerated by Mohammad. This act of Mohammad is equivalent to killing journalists, poets, authors and other cultural people nowadays. This shows that Mohammad was very fearful of knowledgeable people, and used to answer even the smallest criticism by sword. This behavior of Mohammad is similar to the behavior of most evil dictators of the history, who used to govern by fear.

Is it possible that these acts be the acts of God? Is it God who kills people for a mild criticism? Is it god who fears of knowledgeable people? Is it possible that the word and religion of God be so weak and silly that for keeping it alive, sword should be used instead of thinking and reasoning?

- Consider the great inhumanity that a very old man was killed, and the young mother of a number of small children, while her infant was suckling was killed before the very eyes of her children. Even the most evil men of the history used to treat the elderly, women and children with compassion. Do you see the tiniest humanity in this behavior? Is it possible that God be so oppressive and ruthless to order his prophet to commit such crimes?

- As you saw in Badr war, Mohammad was thinking of annihilation of non-Moslems, so he never thought of the survival of the remained non-Moslems; as he was totally careless of survival of the small children of this young mother and her infant. Mohammad said, “Two goats won't butt their heads about her”; meaning that this event is absolutely unimportant.
- This behavior of Mohammad, is the basis of an Islamic rule that, anyone (Moslem or non-Moslem) who criticizes Mohammad or Islam should be killed.

The raid on Bani Sulaym in Al-Kudr

Mohammad stayed only seven nights in Medina before he himself made a raid against Bani Sulaym. He got as far as their watering place called al-Kudr and stayed there three nights, returning to Medina without any fighting, He stayed there for the rest of Shawwal and Dha'l-Qa'da and during that time he accepted the ransom of most of the Quraysh prisoners.¹

The raid of al-Sawiq

Then Abu Sufyan made the raid of Sawiq in Dhu'l-Hijja. The polytheists were in charge of the pilgrimage that year. When Abu Sufyan returned to Mecca and the Quraysh fugitives returned

¹ - Sirat Ibn Ishaq (Hesham), p-360

from Badr, he swore that he would not practice ablution until he had raided Muhammad. Accordingly he sallied forth with two hundred riders from Ouraysh to fulfill his vow. He took the Nejd road and stopped by the upper part of a watercourse which led to a mountain called Thayb about one post distance from Medina. Then he sallied forth by night and came to the Bani al-Nadhir (A Jewish tribe of Medina) under cover of darkness. He came to Hayy-Ibn Akhtab he refused to open the door, so he went to Sallam Ibn Mishkam, who was their chief at that time, and keeper of the public purse. He asked permission to come in and Sallam entertained him with food and drink, and gave him secret information about the Muslims. He rejoined his companions at the end of the night and sent some of them to Medina. They came to an outlying district called Al-Urayd and there they burnt some young palm trees and finding one of the Helpers and an ally of his working the fields there, they killed them and returned. People got warning of them and so Mohammad went out in pursuit. He got as far as Qarqaratul-Kudr and then returned because Abu Sufyan and his companions had eluded him. They saw some of the provisions which the raiders had thrown away in the fields to lighten their baggage so as to get away quickly. When Mohammad brought the Muslims back they asked, 'Do you hope that this will count (with God) in our favor? He replied, 'Yes'.¹

¹ - Sirat Ibn Ishaq (Hesham), p-361

Robbery of the herd of camels along with the shepherd (The raid of Qarara al-Kudr)¹

Mohammad marched to the Banu Sulaym and Ghatafan in the middle of Muharram, the twenty-third month AH. He was absent for fifteen nights. Mohammad went out from Medina to Qarara al-Kudr, and what motivated him was that it had reached him that those from the Ghatafan and the Sulaym had gathered there. So Mohammad marched to them. He arrived where he saw traces of cattle at their watering place. But he did not find anyone in the fields. Mohammad sent a group of his companions to the valley above, while he went for them at the valley. Here, he found shepherds, and with them a youth named Yasar. He asked them about the people and Yasar said, "I have no information about them. Indeed, they come to water every five days and this is the fourth day." The people had rushed to the water, and we were far from home grazing cattle. Mohammad turned back and took the cattle with him. He descended towards Medina until when he prayed the Subh prayer, he saw Yasar was praying. He commanded the people to apportion their spoils. The people said, "O Messenger of God, we will be stronger if we drive the cattle together. Indeed with us are those who are weak from carrying his portion." Mohammad said, "Apportion!" They said, "O Messenger of God, if you would rather that the praying slave be with you, then we will

¹ - Al-Maghazi Al-Waqidi, p-90

give him to you with your portion.” Mohammad said, “Would you be content?” They said, “Yes.” Mohammad accepted the youth and set him free. The people departed and Mohammad arrived in Medina. They apportioned their plunder, and every man among them obtained seven camels. There were two hundred people.

There is another narration from Abu Arwa al-Dawsi, who said: I was with the expedition, among those who drove the cattle. When we were in Sirar, i.e. three miles from Medina, the cattle were divided into five portions; the cattle were five hundred camels. Mohammad took out his fifth and apportioned four-fifths to the Muslims. They received two camels each.

Critique:

- This was an overt robbery during daylight, while there was no enemy and no war!
- The worst crime, after killing, is enslavement, converting a human being to a commodity, with nearly no right and with obligatory lifelong working for his lord. The situation is much worse for female slaves, because other than obligatory work they have to satisfy sexual desires of their lord, anytime, anywhere, anyhow. Enslavement of Yasar (the shepherd) was the first approval of slavery by Mohammad.¹ This Islamic rule has been

¹ - This subject is fully discussed in the book ‘Critique of Quran’.

recently has put into practice by Islamic Caliphate (in Syria and Iraq) and by Boko Haram group in Africa.

- After accepting Yasar as his portion, Mohammad released him! It is exactly like, stealing the money of someone and giving it to a poor person! Enslaving Yasar was a great crime in the first place. In addition, if Mohammad had really wanted to compensate his crime, he should have returned Yasar and the herd to their original place and should have compensated any damage.

- Look that how huge was the portion of Mohammad from this robbery (and similar ones). Mohammad gained at least one hundred camels, and each one of the other Moslem thieves got two camels.

- Since Yasar prayed, he was a Moslem, and based on Islamic law robbery from a Moslem is forbidden. It seems that Mohammad did not even respect his own rules when it came to his interest!

- Arabia was a dry place and the main livelihood of people was obtained from ranching cattle especially camels. Note that, plundering at least five hundred camels would cause a great devastation and poverty for a great number of families, but Mohammad did not care and he never cared about the life of non-Moslems; he wanted to destroy them and this was a method as well as killing them!

The raid of Dhu Amarr

When Mohammad returned from the raid of al-Sawiq he stayed in Medina for the rest of Dhu'l-Hijja, or nearly all of it. Then he

raided Najd, making for Ghatafan. He stayed in Najd during the month of Safar, or nearly all of it, and then returned to Medina without any fighting. There he remained for the month of Rabi'u'l-Awwal, or a day or two less.¹

The raid of al-Furu'

Then he made a raid on Quraysh as far as Bahran, a mine in the Hijaz in the neighborhood of Ifuru'. He stayed there for the next two months and then returned to Medina without fighting.²

The raid of the Bani Qaynuqa'(expelling the Jews from their homes and plundering all their possessions for uncover of the buttock of a Moslem woman)³

Meanwhile there was the affair of the Bani Qaynuqa'. Mohammad assembled them in their market and addressed them as follows: "O Jews, beware lest God bring upon you the vengeance that He brought upon Quraysh and become Muslims. You know that I am a prophet who has been sent, you will find that in your scriptures and God's covenant with you." They replied, "O

¹ - Sirat Ibn Ishaq (Hesham), p-362

² - Sirat Ibn Ishaq (Hesham), p-362

³ - Maghazi Waqidi p-87 and Sirat Ibn Ishaq (Hesham), p-363

Muhammad, you seem to think that we are your people. Do not deceive yourself because you encountered a people with no knowledge of war and got the better of them; for by God if we fight you, you will find that we are real men!" It was said that the following verses came down about them: "Say to those who disbelieve: you will be vanquished and gathered to Hell, an evil resting place. You have already had a sign in the two forces which met, (i.e. Mohammad's companions at Badr and the Quraysh). One force fought in the way of God; the other, disbelievers, thought they saw double their own force with their very eyes. God strengthens with His help whom He will. Verily in that is an example for the discerning."(Quran: 3/12-13).

It was said that the Bani Qaynuqa' were the first of the Jews to break their agreement with Mohammad and to go to war, between Badr and Uhud, and Mohammad besieged them until they surrendered unconditionally.

Their story is that a Moslem woman came to the market of the Banu Qaynuqa. She sat down at a Goldsmith's with a trinket of hers. A Jew of the Banu Qaynuqa came and sat behind her, and without her knowledge fixed her outer garment to her back with a pin. When the woman stood up her pudenda showed and they laughed at her. The woman shouted so a man from the Muslims stood up and followed the Jew and killed him. Some Jews gathered and killed the Muslim (killer). Then they harbored in their fortress.

This verse was revealed to Mohammad, “if you fear treachery from any group, throw back (their covenant) to them, on equal terms: for God loves not the treacherous (Quran: 8/58).” Mohammad said I fear them and marched to the Banu Qaynuqa on the basis of this verse. He besieged them in their fortress for fifteen nights most vigorously. They remained in their fortress and did not shoot an arrow nor fight. The Jews said, “May we surrender and leave?” Mohammad said, “No, except upon my judgment.” The Jews surrendered unconditionally to Mohammad and he ordered that they be tied up. They were fettered with shackles.

Ibn Ubayy¹ rushed to Mohammad and said, “O Muhammad, deal kindly with my clients.” Mohammad turned to him angrily, his face changed, and said, “Woe unto you, release me!” But Ibn Ubayy said, “I will not release you unless you deal kindly with my clients. Four hundred men in mail, and three hundred without mail protected me from all my enemies, and you desire to mow them down in one morning? O Muhammad, I am a man who fears consequences.” Mohammad said, “Set them free, and may God curse them and curse him with them!” When Ibn Ubayy spoke for them Mohammad refrained from killing them, and commanded that they be exiled from Medina. Ibn Ubayy came with his confederates who were prepared to leave.

Mohammad took from their weapons three bows, two coats of mail and three swords. Moslems found many weapons and tools

¹ - He was a great man in Medina before Islam.

for gold smithery in their fortresses, for they were goldsmiths. They did not possess land or plantations (meaning fields). Mohammad took one fifth from whatever was captured from them, and apportioned what remained among his companions. Mohammad commanded Ubada Ibn al-Samit to expel them. The Banu Qaynuqa said, “O Muhammad, some people owe us a debt.” Mohammad said, “Hasten and settle it.” Ubada imposed departure and exile upon them. They asked for time, but he told them there would not be an hour exceeding three days for them. “This is the command of the Messenger of God; if it were I, I would not have given you a moment.” When three days passed he set out on their trail until they were on their way to al-Sham (Syria). He says, “The most distant and furthest honor is the furthest.”

A Moslem said “I was coming from al-Sham when I met the Banu Qaynuqa carrying their children and women on camels while they themselves walked. I questioned them and they said, “Muhammad expelled us and he took our possessions.” I said, “Where are you going?” They said, “Al-Sham.” Sabra said: When they alighted at Wadi al-Qura they remained for a month. The Jews of Wadi al-Qura gave mounts to those who were on foot and fed them. They went to Adhriat (in Syria) and stayed there, and they were abolished in a short time.

The following verses are about the friendship between Abdollah Ubay and Jews:

المائدة ٥٦-٥١: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخَذُوا الْيَهُودَ وَالنَّصَارَى أُولَئِكَ بَعْضُهُمْ
 أُولَئِكَ بَعْضٌ وَمَن يَتَوَلَّهُمْ مَنْكُمْ فَإِنَّهُمْ إِنَّمَا مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥١)
 فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةً
 فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٌ مِنْ عِنْدِهِ فَيُصِيبُهُمْ عَلَى مَا أَسْرَوْا فِي أَنفُسِهِمْ
 نَادِمِينَ (٥٢) وَيَقُولُ الَّذِينَ آمَنُوا أَهْوَاءُ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ إِنَّهُمْ
 لَمَعَكُمْ حَبَطَتْ أَعْمَالُهُمْ فَأَصَبَّهُمْ خَاسِرِينَ (٥٣) يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدِدْ
 مِنْكُمْ عَنِ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّهُنَّ أَذْلَهُمْ عَلَى الْمُؤْمِنِينَ أَعْزَهُ
 عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
 يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٥٤) إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
 الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥) وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ
 وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)

Translation: Quran: O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust) (51). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves (52). And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has

been in vain (because of their hypocrisy), and they have become the losers (53). O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower (54). Verily, your Wali (friend, protector or helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer) (55). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious (56).

Critique:

- This saying of Mohammad to Jews: “O Jews beware lest God bring upon you the vengeance that He brought upon Quraysh” indicates that Mohammad wanted to attack Jews and he was looking for a pretext to do that and the event of the Moslem woman provided the excuse for him. Then he revealed the following verse “if you fear treachery from any group, throw back (their covenant) to them, on equal terms: for God loves not the treacherous (Quran: 8/58)”; then Mohammad said I fear them and marched to the Banu Qaynuqa on the basis of this verse. Therefore, even Mohammad did

not believe that Jews had broken the covenant. Jews escaped to their castles and as you read, they did not fight and did not throw even one arrow. Therefore the claim of Ibn Ishaq and Waqidi that Jews broke the covenant and started war, is totally wrong; they wanted to whitewash the breach of the covenant and offensive attack by Mohammad.

Based on the mentioned verse and this behavior of Mohammad, it is always acceptable for Moslems to break their treaty with non-Moslem if they just fear the possibility of breaking by the other side. In other words, no one can ever trust Moslems in keeping their promises and covenants.

- The mentioned peace treaty was not a real peace treaty. As you read earlier in this book, when Mohammad arrived in Medina, he wrote a covenant himself without counseling with people of Medina and other sides like Jews and without their signature. Therefore, it was a one-sided protocol, not a real treaty between two sides. So, there was no real peace treaty between Mohammad and Jews to be broken by Jews. Mohammad wrote a protocol himself, like other kings and dictators, obliged people to implement it and punished any group who broke it, but he felt free to break it himself as he wished.

- Now, let us judge fairly about the woman event. Certainly, the goldsmith Jew committed an immoral act, so he had to be punished. The punishment of such a small sin is several lashes or so on, not killing. Therefore killing of the Jew by a Moslem was a

great crime and the killer had to be killed (retaliation) based on the customs of those days. This retaliation was done by Jews and in fact, the problem was settled. No other act needed, except reconciliation between the two tribes. But Mohammad used the event as an opportunity and excuse to attack Jews.

In addition, if there was a breach of the peace treaty, it had been done by the Moslem killer not by the Jew. Furthermore, it is unreasonable that a peace treaty between two societies to be considered broken by the crimes of a few persons of each side. Suppose two neighbor countries have a peace treaty. It is quite possible that a person from a nation robs something or kills some one from the other side; is it reasonable that the two countries start a war for such crimes? Certainly not. It is exactly the case for the woman event. Therefore, if Mohammad were a reasonable and just person, he would reconcile between two sides and would take no further aggressive action. So the aggressive attack of Mohammad against Jews, was a very great crime, especially so when the vast majority of the Jews played no part in this event.

- Now, look at the horrendous, criminal and brutal decision of Mohammad against Jews, the decision to slaughter them all! If it had not been for pleading and insistence of Abdollah Ubay, Mohammad would have killed them all. Is it just or reasonable to kill a whole tribe for uncovering the buttock of a woman!? Is this the judgment of a wise human, let alone a prophet? Is God so insane, unjust and brutal to give such an order to his prophet?

- Suppose, some Jews have done a crime, why the whole tribe should be punished? What was the sin of others? What was the sin of women? What was the sin of children? It was really a horrendous crime to punish them all by expelling them from their homes and plundering all their possessions. By a few seconds of contemplation, one realizes that the aim of Mohammad was eradication of this society and he achieved his goal. Expelling old, young, women and children into a dry desert with nothing, certainly ends up in their dying, and as you read, they finally went to Adhriat (in Syria) and stayed there, and they were abolished in a short time.

Do you see the least humanity in the behavior of Mohammad? This recalls the forced emigration of some nations of the Soviet Union by Stalin. To be honest, Stalin's acts were more humane than Mohammad's act, since Stalin used to provide food, water, transporting vehicles and land for the emigrants!

- Since the act of Mohammad was an unjust and unreasonable criminal offensive war, he had no right to seize any possession of the Jews. Thus plundering all their properties, foods, gold, homes, castles and land, was an overt thievery.

Do you think these horrific crimes were done by the order of God? Is it possible that Mohammad be a prophet?

The 9th caravan raid (the expedition of al-Qarada)¹

The commander of the attack was Zayd Ibn Haritha. He set out in Jamadal-Akhira, the twenty-seventh month AH. The Quraysh were cautious whenever they took the road to al-Sham. They feared Muhammad and his companions for they were a merchant people. As Safwan Ibn Umayya said, “Indeed Muhammad and his companions have made our trading difficult. We do not know how we will act with his companions. They do not leave the trade roads and the people of the coast have made an agreement with the Muslims. We do not know which path we should take. If we stay, we eat up our capital while we are in this land of ours, and we do not have adequate support in it. Indeed, we go as traders to al-Sham in Summer, and to the land of al-Habsha [Abyssinia] in Winter.” Al-Aswad Ibn al-Muttalib said, “Turn away from the coast and take the road to al-Iraq.” Safwan replied, “I have no knowledge of it. Abu Zama said, “I will take you to the guide who is most informed about it” He said, “Who is it?” He replied, “al-Furat Ibn Hayyan. He hired al-Furat as the guide. Safwan made preparations, and he sent Abu Zamaa with al-Furat and three hundred mithqal of gold and coins of silver, and he also sent with him men from the Quraysh with goods. Safwan went with much wealth, coins of silver and vessels of silver valued three

¹ - Maghazi Waqidi p-98 and Sirat Ibn Ishaq (Hesham), p-364

thousand Dirhams (the currency). They set out to Dhat al-Irq. Meanwhile Nuaym Ibn Masud arrived in Medina. He alighted in the home of Kinana Ibn Abil-Huqayq of the Banu al-Nadir. Salit Ibn al-Numan (a Moslem) also was there. Nuaym mentioned Safwan going out with the caravan and the wealth that was with him. Salit went out, after a while, to Muhammad and informed him of it, and Mohammad sent Zayd with a hundred men to block them and take their caravan. They reached the caravan at al-Qarada water and attacked the caravan. The leaders of the caravan fled, and they captured one or two men. They arrived with the caravan before Mohammad and he apportioned it into five parts. The value of every fifth at that time was twenty thousand Dirhams. After taking his fifth, Mohammad apportioned what remained to the people of the expedition. Included among the prisoners was al-Furat Ibn Hayyan. He was brought before Mohammad and it was said to him, "Convert to Islam, if you convert, we will not kill you." So he converted and was not killed.

Critique:

- Note that plundering trade caravans by Mohammad, had made the situation so difficult for the merchants that they had to take a rout through Iraq instead of Arabia and even in this rout they were attacked.
- Note the great wealth gained by Mohammad through these robberies, twenty thousand Dirhams just in this raid. Also the

Moslems of Medina were getting richer and richer by these robberies. What a good religion, which makes robbery legal and the Moslem thieves get richer and richer with no real economic work!
- Note the order of ‘death or Islam’ for the captive.

The third terror (The killing of Ka'b Ibn al-Ashraf)¹

He was killed in Rabial-Awwal, the twenty-fifth month AH. Ibn al-Ashraf was a poet who incited the disbelieving Quraysh against Moslems. When Zayd Ibn Haritha arrived with tidings from Badr about the killing of the polytheists and the capture of prisoners from them, Ibn al-Ashraf was dejected and made low, and he said to his people, “Woe unto you! By God, the bowels of the earth are better for you than its surface today! The best of these people have been killed and taken prisoner. What will you do?” They replied, “His enmity will last as long as we live.” He said, “What are you? Has he not trampled his people, and taken them? But I will go out to the Quraysh and incite them, and I will mourn their dead so they will, perhaps, authorize me to go out with them.” Kab went out until he arrived in Mecca, placed his saddle with Abu Wadaa. Then, he began to lament the Quraysh by his poetry (such as):

¹ - - Maghazi Waqidi p-91 and Sirat Ibn Ishaq (Hesham), p-364

Badr's mill churned out the blood of its people.
At events like Badr you should weep and cry.
The best of the people were slain round its cisterns,
Don't think it strange that the Kings were left lying.
Some people whose anger pleases me say
"Ka'b Ibn al-Ashraf is utterly dejected."
They are right. O that the earth when they were killed
Had split asunder and engulfed its people!
How many noble handsome men, the refuge of the homeless, were
slain?
Liberal when the stars gave no rain,
Who bore others' burdens, ruling and taking their due forth.

Hassan Ibn Thabit (a Moslem) answered him saying:

Does Ka'b weep for him incessantly
And live in humiliation hearing nothing?
In the vale of Badr I saw some of them, killed,
Eyes shedding tears for them.
Weep for you have made a sordid slave shed tears
Like a pup following a little bitch.
God has granted satisfaction to our leader
And put to shame and prostrated those who fought him.
Those whose hearts were torn with fear
Escaped and fled from them
Swiftly, the few defeated fugitives
Escaped and fled from them.

Mohammad called Hassan and he informed him about Ka'b's coming down (in Mecca). Hassan said:

Did not a letter reach Asyad from me?

Your uncle is an experienced slave of deceit

By your life, Asayd did not fulfill what was due to his neighbor,

Nor Khalid, nor the fat bellied Zaynab.

And Attab is a slave who gave no protection

A liar in the affairs of the head;

A schooled monkey who does as he is told.

When his insults reached Atika, she threw out his (Ka'b's) saddle and said: Why is this Jew with us? Have you not seen what Hassan does with us? So Ibn al-Ashraf moved, and whenever he moved from one group, Mohammad invited Hassan and said: Ibn al-Ashraf has descended upon so-and-so. Hassan continued to insult them until his saddle was thrown out, and when he was not able to find shelter he returned to Medina. When news of Ibn al-Ashraf's arrival reached Mohammad, he said, "O God, grant me satisfaction over Ibn al-Ashraf however you wish with regard to his evil pronouncements and words of poetry." Mohammad said, "Who will bring me relief from Ibn al-Ashraf, for he has harmed me?" Muhammad Ibn Maslama answered, "I will do it, O Messenger of God, I will kill him." He replied, "Do so!" Muhammad Ibn Maslama stayed a few days without eating, so Mohammad called him and said, "O Muhammad, you have kept away from food and drink?" He replied, "O Messenger of God, I have agreed to do

something for you which I do not know that I can.” Mohammad said, “Do your best.” He added, “Consult with Sad Ibn Muadh about the matter.” Muhammad Ibn Maslama assembled a group of people and they said, “O Messenger of God, we will kill him, but permit us to speak freely. Indeed, we have no alternative.” He replied, “Say as you wish.” Abu Naila went out to Ka’b, and when Ka’b saw him, he hated his affair. He was quite terrified. He feared he would be ambushed. Abu Naila said, “We need you.” Ibn al-Ashraf said, while he was in the company of his people and in their gathering, “Come closer to me and inform me of your need,” and he changed color in fear. Abu Naila and Ibn Maslama were his (Ka’b’s) foster brothers, so they talked for an hour and exchanged poetry with each other. Then Ka’b smiled and said, from time to time, “What is your need!” Abu Naila was reciting poetry, and Ka’b said, “Your need is perhaps that you desire those who are with us to get up and leave?” And when the people heard that, they stood up. Abu Naila said, “I hate the people hearing parts of our words so they have doubts! The arrival of this man (Muhammad) upon us is a trial. The Arabs have fought us and aimed at us with a single bow. The roads are cut off from us. The people are exhausted and their dependants are frustrated. He takes charity from us and we do not find what we eat.” Ka’b said, “By God, did I not warn you, O Ibn Salama, that this authority will go to him (the Prophet)?” Abu Naila said, “My companions who hold a similar opinion to mine are with me. I would like to bring you to them and

purchase food and dates from you. You will be good to us about that, and we will deposit what ever will give you confidence with you.” Ka’b said, “My shelves are filled with the dates of Ajwah in which one’s tooth disappears. O Abu Naila, it is not that I like to see this privation in you. Indeed, you were among the most generous of people to me. You are my brother, and I competed with you for the nipple!” He said, “Be silent about us and what I have told you about Muhammad.” Ka’b said, “I will not mention a word of it.” Then he said, “O Abu Naila, O you who possess my heart, tell me the truth. What is it that you desire in this affair?” He replied, “To abandon him and withdraw from him.” Ka’b said, “Indeed, you make me happy, O Abu Naila. And what will you deposit with me? Your sons and your women?” Abu Naila replied, “Surely you seek to dishonor us and expose our affairs. But we will deposit coats of mail with you and what ever satisfies you.” Ka’b said, “Indeed in coats of mail is fulfillment.” Surely, he said this in order that they would not be denied when they arrived with weapons. Abu Naila went out from his home for the appointment. His companions came and gathered, and he ordered them to come to his appointment in the evening. They came to Mohammad at Isha and informed him, and Mohammad walked with them until he came to al-Baqi, when he faced them and said, “Proceed, by the Grace of God, and with His help.” Others say that he directed them after they prayed Isha, on a moonlit night, which was like day, on the fourteenth of Rabial-Awwal, the twenty-fifth month AH.

They went until they came to Ibn al-Ashraf. When they finally reached his fortress, Abu Naila called out to him. Ibn al-Ashraf had recently contracted a marriage, but he jumped out of bed while his wife grabbed in the direction of his blanket saying, “Where are you going? Surely you are a fighting man and such a man does not go out at this hour?” He replied, “I have an appointment, surely it is my brother Abu Naila. By God, if he finds me sleeping he will not awaken me.” She replied “by God I feel malice in his voice”. But he struck the blanket with his hand saying, “If a chivalrous is invited for a challenge, he answers.” Then he went down and greeted them. They sat down and talked for an hour until he opened to them, and relaxed. They said to him: O Ibn al-Ashraf, would you like to walk to Sharj al-Ajuz (a valley outside Medina), so we can talk about it for the rest of the night?” They continued walking until they faced the direction of Sharj. Then Abu Naila put his hand on the head of Ka’b saying, “Woe unto you, how excellent is this perfume of yours, Ibn al-Ashraf,” for Ka’b had been anointed with youthful musk, water and ambergris, until Abu Naila’s hand was entangled in his temple, and it was a beautiful curl. Then he walked a while and returned similarly, until Ka’b was composed, while his two hands were knotted in his hair. Then he grasped the crown of his head and said to his companions, “Kill the enemy of God.” They struck with their swords but the blades went by his sides and were useless. Some of them pushed away the others while he was stuck to Abu Naila.

Muhammad Ibn Maslama said: I remembered a short knife of mine it was with my sword. I pulled it out and placed it in his navel. Then I pressed heavily on it and cut him until, finally, I reached his pubic region. The enemy of God shouted, and not a fortress of the Jews remained but it kindled a flame. Ibn Sunayna, one of the Jews of the Banu Haritha said, and there were three miles between them: Indeed the air smelled of blood in Yathrib. Some of them (the attackers) struck al-Harith Ibn Aws with the sword, while they were killing Ka'b, and wounded him in his leg.

When they finished cutting off al-Ashraf's head they took it with them. They went out hurrying for they were fearful of a Jewish ambush, until they reached Mohammad. When they reached Baqi al-Gharqad they proclaimed Takbir (Allah is great). Mohammad had stayed up that night praying. When he heard the Takbir he knew that they had killed Ka'b. They ran until they found Mohammad standing at the door of the mosque. He said, "May your faces prosper!" They replied, "And your face too, O Messenger of God." They threw Ibn al-Ashraf's head before him, and he praised God for his death. Then they brought their companion al-Harith to Mohammad. Mohammad spat in his wound and it no longer hurt him.

The Jews became fearful. Not one of their leaders ventured out. They did not speak for they feared they would be sought out in their homes just as Ibn al-Ashraf was. The Jews and the polytheists were alarmed. They came to Mohammad when it was morning and

said, “Our companion, who was one of our lords, was knocked up at night and murdered treacherously with no crime or incident by him that we know of.” Mohammad replied, “If he had remained (silent) as others of similar opinion remained he would not have been killed treacherously. But he hurt us and insulted us with poetry, and one does not do this among you, but he shall be put to the sword.”

Marwan Ibn al-Hakam (a Moslem governor) said, while he was at Medina and Ibn Yamin al-Nadr was with him, “How was Ibn al-Ashraf murdered?” Ibn Yamin replied, “It was treachery.” Muhammad Ibn Maslama was an old sheikh, seated, and he said, “O Marwan, is the Messenger of God treacherous for you? By God, we did not kill him except under the command of the Messenger of God.

Critique:

- It was said the Ka'b was insulting Mohammad in his poems, but as narrated by Ibn Ishaq and Waqidi, in his poems there is no insult, while as you read there are many insults in the poems of Hassan against Ka'b. Mohammad used insulting poetry against him and his hosts to make him return to Medina. You read that “whenever Ka'b moved from one group, Mohammad invited Hassan and said: Ibn al-Ashraf has descended upon so-and-so. Hassan continued to insult them until his saddle was thrown out, and when he was not able to find shelter he returned to Medina.”

The message of this behavior of Mohammad is that, insulting and bringing dishonor to non-Moslems is permitted.

- In Arabia of that time, the role of poetry was similar to the role of media and press in modern time. Poems were easy to remember and distributed easily among people, so the message of poems became widespread.

About the reason of killing of Ka'b, Mohammad said: "If he had remained (silent) as others of similar opinion remained he would not have been killed treacherously. But he hurt us and insulted us with poetry, and one does not do this among you, but he shall be put to the sword." It means that his cultural effect on people was the reason of his killing. The message of this sentence of Mohammad is absolute suffocation (oppression) of thinkers, cultural people, media, writers and so on. As you know, today's Islamic groups and governments also have a very problematic relationship with this sort of people. For example, Islamic government of Iran never stopped repressing professors, universities, journalists, writers, film makers and so on. Many of them were killed and many are in jails. For example, in one occasion, the government tried to kill a coach full of writers by throwing the coach into a valley.

- Mohammad employed lies, trickery and deception against Ka'b. He inhumanely used the brother of Ka'b for building trust and taking Ka'b out of his home. The clear message of these behaviors is that, telling lies and using trickery against non-Moslems are

permitted. As explained in chapter “Morality in Quran” in the book “Critique of Quran”, Islam spoiled the universality of moral values, so that most immoral acts are permitted against non-Moslems.

Command of terror of all Jews (the 4th terror)¹

After the terror of Ka'b, Mohammad said, “Kill any Jew that falls into your power.” Thereupon Muhayyisa Ibn Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relation, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' Muhayyisa answered, 'Had the: one who ordered me to kill him ordered me to kill you I would have: cut your head off.' Muhayyisa composed the following lines on the subject:

My mother's son blames me because if I were ordered to
kill him

I would smite his nape with a sharp sword,
A blade white as salt from polishing.

My downward stroke never misses its mark.
Owning all Arabia from north to south

¹ - Sirat Ibn Ishaq (Hesham), p-369: The affair of Muhayyisa and Huwayyisa

Would not please me as much as killing you with obedience
(to Mohammad).

Critique:

- This is one of the most criminal commands of the whole history; genocide of a whole society of innocent people, because they do not accept Islam. If Islam and its prophet were really right and descended from God, why Mohammad used the sword as the main tool for calling to Islam.
- What was the sin of these people? Thinking! Jews were the most knowledgeable people of Arabia. They realized that Islam had no superiority over Judaism and on the other hand, they saw the robberies and offensive actions of Mohammad. So they reached the reasonable conclusion that they should not convert to Islam. This was annoying to Mohammad, since it was possible that their thoughts affect the simple mind of Bedouin Arabs.

The battle of Uhud¹

The raid of Uhud took place on Saturday, the seventh of Shawwal, thirty-two months after the emigration of Mohammad. Ibn Umm Maktum was appointed to take his place in Medina.

¹ - Sirat Ibn Ishaq (Hesham), p- 370;

When the unbelieving Qureyah met disaster at Badr and the survivors returned to Mecca and Abu Sufyan had returned with his caravan Abdullah Ibn Abu Rabi'a and Ikrima Ibn Abu Jahl and Safwan Ibn Umayya walked with the men whose fathers, sons, and brothers had been killed at Badr, and they spoke to Abu Sufyan and those who had merchandise in that caravan, saying, 'Men of Quraysh. Muhammad has wronged you and killed your best men, so help us with this money to fight him, so that we may hope to get our revenge for those we have lost and they did so. Waqidi said, at least some of the capital of the trade caravan was spent for this battle. It was told that this verse is about the matter: "those who disbelieve spend their money to keep others from the way of God, and they will spend it, then they will regret, then they will be overcome, and those who disbelieve will be gathered to Hell (Quran: 8/36).

So Quraysh gathered together to fight Mohammad and the owners of the caravan, with their black troops, and such of the tribes of Kinana as would obey them, and the people of the low country.

They send several persons to neighboring tribes to encourage them to join the army. So Abu Azza went to the low country calling the Tahameh and Musafi Ibn Abdu Manat went out to the Bani Malik Ibn Kinana stirring them up and calling them to fight Mohammad.

Jubayr Ibn Mutim summoned an Abyssinian slave of his called Wahshi, who could throw a javelin as the Abyssinians do and seldom missed the target. He said, "Go forth with the army, and if you kill Hamza, Muhammad's uncle, in revenge for my uncle, Tu'ayma Ibn Adiy, you shall be free."

The Quraysh went out and there were three thousand in all, including those who joined them. Among them were a hundred men from the Thaqif. They went out prepared and with many weapons. They led two hundred horses, and had seven hundred coats of mail and three thousand camels with them. When they gathered to march, al- Abbas (the uncle of Mohammad) wrote a letter and sealed it. He hired a man from the Banu Ghifar and stipulated to him that he travel for three days to Mohammad and inform him that "the Quraysh have gathered to march to you, so do what you must when they come to you. They are headed towards you, and number three thousand. They lead two hundred horses, and they have seven hundred armor plates and three thousand camels, and they have collected all the weapons." Al-Ghifari arrived in Medina and found Mohammad in Quba, at the door of the Mosque of Quba riding a donkey. He gave him the letter and Ubayy Ibn Ka'b read it to Mohammad. Also Amr Ibn Salim al-Khuza'i arrived with a group. They had marched from Mecca for four days. They had appeared before the Quraysh and had camped at Dhu Tuwa. They informed Mohammad of the news.

The women went out with their tambourines, and instigated the men and reminded them of the dead of Badr in every station. The Quraysh alighted in every watering place, slaughtered the animals and strengthened themselves during their march. They ate from the provisions they had collected with their wealth.

On Thursday the Quraysh were at Dhul-Hulayfa in the morning, ten days since their leaving Mecca, on the fifth night of Shawwal, thirty-two months after the Prophet's emigration. Mohammad sent two spies of his, Anasan and Munisan the sons of Fadala, on the fifth night they met the Quraysh in al-Aqiq. They both marched with the Quraysh until they camped in al-Wita. Then they came to Mohammad and informed him.

So Quraysh marched forth with the flower of their army, and their black troops, and their adherents from the Bani Kinana, and the people of the lowland, and women in howdahs went with them to stir up their anger and prevent their running away. They went forward until they halted at Aynayn on a hill in the valley of al-Sabkha besides a watering place, opposite Medina. Mohammad sent al-Hubab Ibn al-Mundhir to the community (Qureysh). He entered with them and evaluated and looked at all that he desired. Mohammad had sent him secretly saying: "Do not inform me in front of the Muslims unless you say there were not many." When Hubab returned to Mohammad, he informed him in isolation, and Mohammad said to him, "What did you see?" He replied, "O Messenger of God, I saw many. I estimated them at roughly three

thousand. The cattle included two hundred horses and I saw obvious coats of mail that I estimated at seven hundred.” Mohammad asked, “Did you see women?” He replied, “I saw women and tambourines, and bigger,” meaning drums. Mohammad said, “The women desire to instigate the community and remind them of the dead at Badr. News of them came to me. You will not mention even a word of this matter. God is sufficient for us, and the best protection. O God, with You is the strength and with You is the attack.”

When Mohammad heard about them and the Muslims had encamped he said to them, 'By God, I have seen (in a dream) something that augurs well. I saw cows, and I saw a dent in the blade of my sword, and I saw that I had thrust my hand into a strong coat of mail. The people asked, "How do you explain it?" He replied, "The invulnerable armor is Medina," so stay in Medina." The break at the tip of my sword is an injury to myself (another narration: one of my relatives will be killed); as for the slaughtered cows they are the dead among my companions; the ram that I lead are the troops that we will kill, God willing." If you think it well to stop in Medina and leave them where they have encamped, for if they halt they will have halted in a bad position and if they try to enter the city, we can fight them therein. Abdullah Ibn Obayy agreed with Mohammad in this, and thought that they should not go out to fight them and Mohammad himself disliked the idea of leaving the city. Some men whom God honored with

martyrdom at Uhud and others who were not present at Badr said: "O apostle of God, lead us forth to our enemies, lest they think that we are too cowardly and too weak to fight them." Abdullah said, "O apostle of God, stay in Medina, do not go out to them. We have never gone out to fight an enemy but we have met disaster, and none has come in against us without being defeated, so leave them where they are. If they stay they stay in an evil predicament, and if they come in, the men will fight them and the women and children will throw stones on them from the roofs, and if they retreat they will retreat low-spirited as they came." Hamza said, "By Him who revealed the Book to you, I will not eat today until I fight them with my sword going out from Medina." Those who wanted to fight Quraysh kept urging Mohammad until he went into his house and put on his armor. That was on the Friday when he had finished prayers. Then Mohammad went out to fight. Meanwhile the people had repented of their design, saying they thought they had persuaded Mohammad against his will, which they had no right to do so; when Mohammad went out to them they admitted that and said that if he wished to remain inside the city they would not oppose him. Mohammad said, 'It is not fitting that a prophet who has put on his armor should lay it aside until he had fought; so he marched out with a thousand of his companions until they reached al-Shaut between Medina and Uhud. Abdullah Ibn Ubayy withdrew with a third of the men, saying, "He has obeyed them (the young people) and disobeyed me. We do not know why we should lose

our lives here, O men." So he returned with the waverers and doubters who followed him, and Abdullah Ibn Amr followed them, saying, 'O people, I adjure you by God not to abandon your people and your prophet when the enemy is at hand.' They replied, 'If we knew that you would fight we would not abandon you, but we do not think that there will be a battle. We would protect him inside Medina.' Some Ansar said, 'O apostle, should we not ask help from our allies, the Jews?' He said, 'We have no need of them.'

Then Mohammad asked his companions whether anyone could take them near the Quraysh by a road which would not pass by them. Abu Khaythama undertook to do so, and he took him through the farms of Bani Haritha until he came out in the territory of Mirba Ibn Qayzi who was a blind man, a disaffected person. When he perceived the approach of Mohammad and his men he got up and threw dust in their face saying, "if you are Mohammad of God, I won't let you through my garden" Also it was said that he took a handful of dust and said, 'By God, Muhammad, if I could be sure that I should not hit someone else I would throw it in your face.' The people rushed on him to kill him, and Mohammad said, "Do not kill him, for this blind man is blind of heart, blind of sight" Sa'd Ibn Zayd rushed at him before Mohammad had forbidden this and hit him on the head with his bow so that he split it open.

Several youth had come with troops, and Mohammad rejected them. He then permitted two of them.

Mohammad went on until he came down the gorge of Uhud. He put his army so that Uhud Mountain was behind them and said, 'Let none of you fight until I give the word.' Now Quraysh had let their camels and horses pasture in some crops belonging to the Muslims. When Mohammad had forbidden them to fight, one of the Ansar said, 'Are the crops of the Bani Qayla to be grazed on without our striking a blow?' Mohammad drew up his troops for battle about 700 men. He put over the archers Abdullah Ibn Jubayr. There were 50 archers, and he said, 'Keep the cavalry away from us with your arrows and let them not come on us from the rear whether the battle goes in our favor or against us; and keep your place so that we cannot be got at from your direction.' Mohammad then put on two coats of mail as well as a head cover, over which he wore a helmet. Mohammad asked for three javelins and established three flags; he gave the flag of the Aws to Usayd Ibn Hudayr, the flag of the Khazraj to al-Hubab Ibn Mundhir -some say to Sa'd Ibn Ubada; and he gave the flag of the immigrants to Ali Ibn Abi Talib, and some say to Musab Ibn Umayr. Then the Prophet called for his horse and rode it.

The Qureysh organized their troops and appointed Khalid Ibn Walid over the left flank of their troops and Akram Ibn Abu Jahl over the right flank.

Mohammad took up a sword and brandished it saying "Who will take the right of this sword?" Some men got up to take it but he withheld it from them until Abu Dujana got up to take it. Then Abu

Dujana asked, 'What is its right, O Apostle of God?' He answered, 'That you, should smite the enemy with it until it bends.'

Abu Sofyan gave the flag of Qureysh to Bani Abdu'l-Dar. When two sides drew near to the other, Hind Ibn Utba rose up with the women that were with her and took tambourines which they beat behind the men to incite them.

The people went on fighting until the battle grew hot, and Abu Dujana fought until he had advanced far into the enemy's ranks. Whenever he met one of the enemies he killed him. Among the pagans there was a man who dispatched every man of ours he wounded. These two men began to draw near one to the other. They did meet and exchanged blows, and the polytheist struck at Abu Dujana, who warded off the blow with his shield; his sword sank into the shield so that he could not withdraw it, and Abu Dujana struck him and killed him. Then I saw him as his sword hovered over the head of Hind Ibn Utba. Then he turned it aside from her. Abu Dujana said, 'I saw a person inciting the enemy, shouting violently, and I made for him and when I lifted my sword against him, he shrieked, it was a woman; I respected Mohammad's sword too much to use it on a woman.'

Hamza (the uncle of Mohammad) fought until he killed Arta Ibn Abdu Shurahbil who was one of those who were carrying the flag. Then Siba' Ibn Abdul-'Uzza passed by him, and Hamza said, 'Come here, you son of a female circumciser.' When they closed Hamza smote him and killed him. Wahshi, the slave of

Jubayr Ibn Mut'im, said, 'By God, I was looking at Hamza while he was killing men with his sword, sparing no one, like a huge camel.' I poised my javelin until I was sure that it would hit the mark, and launched it at him. It pierced the lower part of his body and came out between his legs. He came on towards me, but collapsed and fell. I left him there until he died, when I came and recovered my javelin. When I returned to Mecca I was freed and lived there until Mohammad conquered Mecca. When I fled to Tai'if, and stayed there for some time. When the envoys of Ta'if went out to Mohammad to surrender, I was in an impasse and thought that I would go to Syria or Yaman, or any other country, and while I was in this anxiety a man said to me, "Good heavens, what is the matter? He (Mohammad) does not kill anyone who enters his religion and pronounces the Shahada." On hearing this I went out of the town to Mohammad at Medina and the first thing to surprise him was to see me standing at his head, witnessing to the truth of God and His apostle. When be saw me he said, "Is it Wahshi?" "Yes, O apostle of God," I said. He replied, "Sit down and tell me how you killed Hamza." So I told him as I have told you. When I had finished he said, "Woe to you, hide your face from me and never let me see you again" So I used to avoid Mohammad wherever he was so that he should not see me, until God took him. "When the Muslims went out against Musaylima, the false prophet, lord of the Yamma, I accompanied them and I took the javelin with which I had killed Hamza and when the armies met I saw

Musaylima standing with a sword in her hand, but I did not recognize him. I made ready for him and so did one of the Ansar from the other side, both of us intending to kill her. I poised my javelin until I was sure that it would hit the mark and launched it at her, and it pierced her and the Ansar rushed at her and smote her with his sword. So your Lord knows best which of us killed her. If I killed her, then I have killed the best man after Mohammad and I have also killed the worst woman.'

Musab Ibn 'Umayr fought in the defense of Mohammad until killed. The one who killed him thought he was Mohammad, so he returned to the Quraysh and said, 'I have killed Muhammad.' When Mus'ab was killed Mohammad gave the standard to 'Ali. Waqidi said, Talha Ibn Abi Talha shouted, "Who is for a duel?" Ali replied, "Are you prepared to duel?" Talha said, "Yes." They appeared between the two rows, and Mohammad was seated under the banner in his two coats of mail, head cover and helmet. They encountered each other. Ali rushed and struck him on the head. His sword passed until it broke Talha's crown and reached his beard. Talha fell and Ali turned. Someone said to Ali, "Did you not finish him off?" Ali replied, "When he was thrown down his nakedness confronted me. I knew that God would kill him. Some said that Talha attacked him, but Ali avoided him with his shield and did nothing with his sword. Then Ali attacked Talha. Talha was wearing his armor tucked up, and Ali struck him on his thighs and cut his legs. Then some Muslims passed by Talha and finished him

off. Others say that Ali finished him off. When Talha was killed, Mohammad was gladdened and proclaimed Takbir, and the Muslims proclaimed Takbir.

Sa'd Ibn Abu Waqqas killed Abu Sa'd Ibn Abu Tlaha. Asim Ibn Thabit fought and killed Musafi' b, Talha and his brother al-Julas, shooting both of them with arrow. Each came to his mother, Sulafa, and laid his head in her lap. She said, 'Who has hurt you my son?' and he replied, 'I heard a man saying as he shot me, "I am Ibn Abu'l Aqla take that!"' She swore an oath that if God ever let her get the head of 'Asim she would drink wine from it. It was Asim who had taken God to witness that he would never touch a polytheist or let one touch him.

'Uthman Ibn Abu Talha said that day as he was carrying the standard of the polytheists:

It is the duty of standard-bearer

To blood their spears until they are broken to pieces.

Hamza killed him.

Hanzala Ibn Abu 'Amir, the washed one, and Abu Sufyan met in combat, and when Hanzala got the better of him, Shaddad Ibn al-Aswad saw that he had beaten Abu Sufyan, and so he struck him and killed him. Mohammad said, 'Your companion, Hanzala is being washed by the angels.' They asked his family about his condition, and when his wife was asked she said that he had gone out to battle when he heard the cry (for Jihad) while in a state of ritual impurity.

Then God sent down His help to the Muslims and fulfilled His promise. They slew the enemy with the sword until they cut them off from their camp and there was an obvious rout. One said I found myself looking at the anklets of Hind Ibn 'Utba and her companions, tucking up their garments as they fled. There was nothing at all to prevent anyone seizing them. It was said that the standard (of Qureysh) lay on the ground until Amra the daughter of Alqama al-Harithite took it up and raised it aloft for Qureysh so that they gathered round it. The last one who took the flag was Su'ab a slave of Bani Abu Talha, an Abyssinian. He fought until his hands were cut off, then he knelt upon it and held the flag between his breast and throat until he was killed over it, saying the while 'O God, have I done my duty?"

When the archers turned aside to the camp after the enemy had been cut off from it (making for the spoil), they opened our rear to the cavalry and we were attacked from behind. Waqidi said: "Whenever Khalid approached from the left of Mohammad in order that he could cross over and come from the foot of the mountain, he was repelled by the marksmen, and they did that many times. But when the polytheists were defeated, the Muslims followed them, and placed the weapons that they held where they wished, in order to expel them from the camp, and they came down and pillaged the camp. Some of the marksmen said to the others, "Why do you stand over there without doing anything? God has defeated the enemy and those brothers of yours are pillaging their

camp. So enter the camp of the polytheists and plunder with your brothers.” Some of the Marksmen said to others, “Do you not know that the Messenger of God said to you ‘Protect our backs and do not leave your places. If you see us being killed, do not come to our aid, and if you see us taking plunder do not join us, protect our backs?’” Others said, “The Prophet did not desire this. God has humiliated the polytheists and defeated them, so enter the camp and pillage with your brothers.” When they argued, their commander Abdullah Ibn Jubayr spoke to them: He praised God and commended Him, as was fit. Then he commanded obedience to God and His messenger, and that they not dispute the command of the Messenger of God. But they disobeyed and went off. Less than ten marksmen remained with the commander.” Meanwhile someone called out ‘Ha, Muhammad has been killed.’ We turned back and the enemy turned back on us after we had killed their standardbearers so that none of the enemy could come near it.

Waqidi said: “Nistas the slave of Safwan Ibn Umayya said: I was a slave and I was with those who stayed behind in the camp (of Qureysh). Abu Sufyan said, “O people of the Quraysh, leave your slaves behind in order to protect your possessions. They will watch over your beasts.” We gathered them together and tied the camels. The people set off in preparation to the right and to the left, and we put on the saddlecloths. The two sides came closer to each other and they fought for a while, when, all of a sudden, our masters were defeated, and the companions of Muhammad entered

our camp and we were in the dwelling. They encircled us, and I was among those who were taken captive. They pillaged the camp and it was the ugliest of pillages, until a man among them said, "Where is the wealth of Safwan Ibn Umayya?" I replied, "He only brought sufficient for the expenses. It is in the saddlebag." He came out and drove me until I took it out from the purse—one hundred and fifty mithqal (a small unit of weight). Our masters had turned away and we despaired about them. The women took fright and were in their rooms vulnerable for those who desired them. The men had plundered and we were on the verge of submission, when I looked at the mountain, our riders were returning and entering the camp and there was no one to turn them back. The gap in which the marksmen had been placed was abandoned, for the marksmen had come to the camp and were plundering. I looked at them with their bows and quivers under their arms while every man among them held in his hands or in his embrace something he had taken. When our cavalry entered, they entered upon a people falsely secure, and they placed their swords in them and killed them swiftly. The Muslims dispersed in every direction leaving behind what they had pillaged and fled from our troops. We returned to our possessions later, for we had lost nothing. We set those captured among us free, and we found the gold in the battlefield."

Waqidi narrated from Rafi Ibn Khadij who said: When the Moslem marksmen turned around and remained who remained, Khalid Ibn al-Walid (a commander of Qureysh) looked at the

emptiness of the mountain and the small number of its people, and he attacked with the cavalry. Ikrima followed in the cavalry, and they rushed towards some of the marksmen and attacked them. The people aimed until they were taken. Abdullah Ibn Jubayr shot his arrows until they were used up. Then he thrust with the spear until it broke, then he broke the scabbard of his sword and fought until he was killed. The polytheists were on horseback and our lines had dispersed. The Muslims were confused and some of them fought and struck each other, they did not recognize it for the haste and surprise.”

The Muslims were put to flight and the enemy slew many of them. It was a day of trial and testing in which God honored several with martyrdom, until the enemy got at Mohammad who was hit with a stone so that he fell on his side and one of his teeth was smashed, his face scored, and his lip injured. The man who wounded him was 'Utba Ibn Abu Waqqas. The blood began to run down his face and he began to wipe it away, saying the while, “How can a people prosper who have stained their prophet's face with blood while he summoned them to their Lord?” So God revealed concerning that “it is not your affair whether He relents towards them or punishes them, for they are wrongdoers (Quran: 3/123).

Mohammad said: “Who will sell his life for us?” and Ziyad Ibn al-Sakan with five of the Ansar arose. They fought in defense of Mohammad man after man, all being killed until only Ziyad (or

'Uman) was left fighting until he was disabled. At that point a number of the Muslims returned and drove the enemy away from him. Mohammad ordered them to bring him to him and made his foot a support for his head and he died with his face on Mohammad's foot.

Abu Dujana made his body a shield for Mohammad. Arrows were falling on his back and he leaned over him, until there were many stuck in it. Sa'd Ibn Abu Waqqas shot his arrows in defense of Mohammad. He said, 'I have seen him (Mohammad) handing me the arrows as he said "Shoot, may my father and my mother be your ransom" until he would even hand me an arrow that had no head, saying "Shoot with that."

Asim Ibn 'Umar Ibn Qatida said that Mohammad went on shooting from his bow until the bottom of it broke. Qatida Ibn al-Nu'man took it and kept it. That day his eye was so injured that it lay exposed upon his cheek. Mohammad restored it to its place with his hand and it became his best and keenest eye afterwards.

Anas Ibn al-Nadr came to 'Umar Ibn al-Khatib and Talha Ibn 'Ubaydullah with men of the immigrants and Ansar who were dejected. He said, "What makes you sit here?" They said, 'Mohammad has been killed.' He answered, 'Then what will you do with life henceforth? Get up and die in the way that Mohammad has died.' Then he went towards the enemy and fought until he was slain. Anas said 'We found seventy cuts in Anas Ibn al-Nadr that

day and no one recognized him except his sister, who knew him by the tips of his fingers.

The first man to recognize Mohammad after the rout when men were saying 'Mohammad has been killed' was Ka.'b Ibn Malik. He said, 'I recognized his eyes gleaming from beneath his helmet and I called out at the top of my voice "Take heart, you Muslims, this is apostle of God," but Mohammad signed to me to be silent.' When the Muslims recognized Mohammad, they took him up towards the glen. He was accompanied by Abu Bakr, 'Umar, 'Ali, Talha and al-Zubayr, and al-Harith Ibn al_Simma and others. When Mohammad climbed up the glen Ubayy Ibn Khalaf overtook him, saying, 'Where is Muhammad? Let me not escape if you escape.' The people said 'Shall one of us go for him? Mohammad said, 'Let him alone,' and when he came near, he took a lance from al-Harith. Then, turning to face him, he thrust him in the neck so that he swayed and fell from his horse. It was said, when Ubayy used to meet Mohammad in Mecca, would say, 'Muhammad, I have got a horse named 'Aud which I feed every day on many measures of corn. I shall kill you when I am riding it.' Mohammad answered, 'No, I shall kill you, if God wills.'

Mohammad used the water that Ali brought to him to wash the blood from his face and as he poured it over his head and said: "The wrath of God is fierce against him who bled the face of His prophet."

Mohammad made for a rock on the mountain to climb it He had become heavy by reason of his age, and moreover he had put on two coats of mail, so when he tried to get up he could not do so. Talha Ibn 'Ubaydullah squatted beneath him and lifted him up until he settled comfortably upon it. Mohammad said "Talha earned paradise when he did what he did for Mohammad."

A man called Hatib Ibn Umayya who had a son called Yazid, was grievously wounded at Uhud and was brought to his people's settlement at the point of death. His relatives gathered round and the men and women began to say to him, 'Good news of the garden (of paradise), O son of Hatib.' Now Hatib was an old man who had lived long in the heathen period and his hypocrisy appeared then, for he said, 'What good news do you give him? Of a garden of rue? By God, you have robbed this man of his life by your deception.

Among those killed at Uhud was Mukayriq, a Jew. On that day he addressed the Jews saying: 'You know that it is your duty to help Muhammad,' and when they replied that it was the Sabbath day, he said, 'You will have no Sabbath,' and taking his sword and accoutrements, he said that if he was slain his property was to go to Muhammad, who could deal with it as he liked. Then he joined Mohammad and fought with him until he was killed. I have heard that Mohammad said, 'Mukhayriq is the best of the Jews.'

When Abu Sufyan wanted to leave he went to the top of the mountain (may be a rock) and shouted loudly saying, 'you have

done a fine work; victory in war goes by turns. Today in exchange for the day (of Badr). Show your superiority, Hubal,' i.e. vindicate your religion. Mohammad told Umar to get up and answer him and say 'God is most high and most glorious. We are not equal. Our dead are in paradise; your dead in hell. Abu Suryan said to 'Umar, 'Come here to me.' Mohammad told him to go and see what he was up to. When he came Abu Sufyan said, I adjure thee by God, 'Umar, have we killed Muhammad?' By God, you have not, he is listening to what you are saying now,' he replied. He said, 'I regard you as more truthful and reliable than Ibn Qami'a,' referring to the latter's claim that he had killed Muhammad.

Then Abu Sufyan called out, 'There are some mutilated bodies among your dead. By God, it gives me no satisfaction, and no anger. I neither prohibited nor ordered mutilation. When Abu Sufyan and his companions went away he called out, "your meeting place is Badr next year." Mohammad told one of his companions to say, yes, it is an appointment between us. Then Mohammad sent 'Ali to follow the enemy and see what they were doing and what their intentions were. If they were leading their horses and riding their camels they would be making for Mecca; but if they were riding the horses and driving the camels they would be making for Medina. 'By God,' said he, 'if they make for Medina I will go to them there. Then I will fight them.' 'Ali said that he followed their tracks and saw what they were doing. They

were leading their horses, riding their camels going towards Mecca..

The people searched for their dead, and Mohammad said, 'Who will find out for me what happened to Sa'd Ibn al-Rabi'? Is he alive or among the dead?' One of the Ansar volunteered and found him lying wounded among the slain, at the point of death. He told him that Mohammad had ordered him to see if he was alive or among the dead. He said, 'I am among the dead. Convey my greetings to Mohammad and say: "Sa'd says to you 'May God reward you by us better than he has rewarded any prophet by his people, and give your people a greeting from me and say "You have no excuse with God if anything has happened to your prophet while you can flutter an eyelid,"' and straightway he died. He said: 'I came to Mohammad and delivered his message.'

I have been told that Mohammad went out seeking Hamza and found him at the bottom of the valley with his belly ripped up and his liver missing, and his nose and ears cut off. Muhammad said: "Were it not that Safiya would be miserable and it might become a custom after me, I would leave him as he is, so that his body might find its way into the bellies of beasts and the crops of birds. If God give me victory over Quraysh in the future I will mutilate 30 of their men" When the Muslims saw Mohammad's grief and anger against those who had thus treated his uncle, they said, 'By God, if God gives us victory over them in the future we will mutilate them as no Arab has ever mutilated anyone.' It was

said that God sent down concerning the words of Mohammad and his companions: 'If you punish, then punish as you have been punished. If you endure patiently that is better for the patients (Quran: 16/126). Endure thou patiently. Thy endurance is only in Cod. Grieve not for them, and be not in distress at what they plot (Quran: 16/127). So Mohammad was patient and forbade mutilation. It was said: Mohammad never stopped in a place and left it without enjoining on us almsgiving and forbidding mutilation.

Mohammad ordered that Hamza should be wrapped in a mantle; then he prayed over him and said' Allah Akbar' seven times. Then the dead were brought and placed beside Hamza and he prayed over them all until he had prayed seventy-two prayer. (Since Mohammad prayed 72 times, the number of dead must be 72, but later, Ibn Ishaq said they were 65. Waqidi said they were 74.) Then Mohammad ordered that he should be buried, two or three in a grave. 'Abdullah Ibn Jahsh, that Hamza was his maternal uncle, was buried in the same grave with Hamza.

Now some Muslims had carried their dead to Medina and buried them there. Mohammad forbade this and told them to bury them where they lay. When Mohammad looked down on the slain at Uhud: 'I testify concerning these that there is none wounded for God's sake but God will raise him on the resurrection day with his wounds bleeding, the color that of blood, the smell like musk."

Then Mohammad went back on his way to Medina. Mohammad passed by one of the settlements of the Ansar and he heard the sound of weeping and wailing over the dead. Mohammad's eyes filled with tears and he wept and said 'But there are no weeping women for Hamza.' When Sa'd Ibn Mu'adh and Usayd Ibn Hudayr came back to the quarter, they ordered their women to gird themselves and go and weep for Mohammad's uncle. 'When Mohammad heard their weeping over Hamza at the door of his mosque he said, "Go home; may God have mercy on you; you have been a real help by your presence."

Muhammad passed by a woman of the Bani Dinar whose husband, brother, and father had been killed at Uhud and when she was told of their death she asked what had happened to Mohammad, and when they replied that thanks to God he was safe she asked that she might see him for herself. When he was pointed out to her she said, 'Every misfortune now that you are safe is negligible.

When Mohammad rejoined his family, he handed his sword to his daughter Fatima, saying, Wash the blood from, this, daughter, for by God it has served me well today.' 'Ali also handed her his sword and said, 'This one too, wash the blood from it, for by God it has served me well today.' Mohammad said, 'If you have fought well, Sahl Ibn Hunayf and Abu Dujana fought well with you'.

The battle was fought on the sabbath in mid-Shawwal and on the morning of Sunday the 16th of the month Mohammad's crier called to the men to go in pursuit of the enemy and announced that none should go out with us, unless he had been present at the battle on the preceding day. Mohammad merely marched out as a demonstration against the enemy to let them know that he was pursuing them so that they might think he was in strength, and that their losses had not weakened them.

One of Mohammad's companions from the Bani 'Abdu'l-Ashhal who had been present at Uhud said, "I and one of my brothers were present at Uhud and we came back wounded. When Muhammad's crier announced that we must pursue the enemy. I told to my brother or he said to me, "are we going to stay away from an expedition with Mohammad? We have no beast to ride and severely wounded. However we marched out with Mohammad and since my wound was less severe, when he was enfeebled I put him on the my back for a time and we walked until we came up to where the Muslims had gathered."

Mohammad went as far as Hamra'u'l-Asad, about eight miles from Medina. He stayed the Monday, Tuesday, and Wednesday, and then returned to Medina. Meanwhile, Ma'bad Ibn Abu Ma'bad al-Khuza'i passed by him. The Khuza'i, both their Muslims and polytheists, were confidant of Mohammad, they having agreed that they would not conceal from him anything that happened there. Now at this time Ma'bad was a polytheist and he

said, 'Muhammad, we are distressed at what has happened to you, and we wish that God would preserve you among them.' Then he went out while Mohammad was in Hamra'u'l-Asad until he met Abu Sufyan and his men in a.l-Rauha when they had determined to come back to Mohammad and his companions. They said, 'We have killed the best of his companions, their leaders and their nobles. Shall we then go back before we have exterminated them? Let us return to the survivors and make an end of them.' When Abu Sufyan saw Ma'bad, he said, 'What is the news?' He replied, 'Muhammad has come out with his companions to pursue you with an army whose like I have never seen, burning with anger against you. Those who stayed behind when you fought them have joined him; they are sorry for what they did and are violently enraged against you. Never have I seen anything like it.' He said, 'Confound you, what are you saying?' He answered, 'By God, I do not think that you will move off before you see the forelocks of the cavalry.' He replied, 'But we have determined to attack them to exterminate their survivors.' He answered, 'But I would advise against that. What I saw induced me to utter some verses about them.' These words turned back Abu Sufyan and his followers.

Some riders from Abdu'l-Qays passed him (Abu Sufyan) and he learned that they were going to Medina for provisions. He said, 'Will you take a message to Muhammad for me? And I will load this camel of yours with raisins when you arrive there.' They agreed, and he said. 'Then when you come to him tell him that we

have resolved to come to him and his companions to exterminate them.' The riders passed by Mohammad when he was in Hamra'u'l-Asad and told him of what Abu Sufyan had said and he exclaimed, 'God is our sufficiency, the best in whom to trust.'

When Mohammad came to Medina 'Abdullah Ibn Ubayy who had a place which he used to occupy every Friday without opposition out of respect for him personally and his people, he being a chief, got up when Mohammad sat on the Friday addressing the people and would say, 'O people, this is God's apostle among you. God has honored and exalted you by him, so help him and strengthen him: listen to his commands and obey them.' Then he used to sit down until when he acted as he did on the day of Uhud and came back with his men, he got up to do as he was doing before and the Muslims took hold of his garment and said, 'Sit down, you enemy of God. You are not worthy of that, having behaved as you did.' So he went out stepping over the necks of the men and saying, 'One would think I had said something dreadful in getting up to strengthen his case.' One of the Ansar met him at the door of the mosque and asked him what the matter was. He said 'I got up to strengthen his case when some of his companions leapt upon me and dragged me along with violence. One would think that I had said something dreadful.' He answered, 'Go back and let Mohammad ask forgiveness for you,' He said, 'By God, I do not want him to.'

The day of Uhud was a day of trial, calamity, and heart-searching on which God tested the believers and put the hypocrites on trial, those who professed faith with their tongue and hid unbelief in their hearts and a day in which God honored with martyrdom those whom he willed.

Ibn Ishaq said that 60 verses of Quran (from the verse 121 to 179 of Soorah 3, Aal-Imran) were revealed about Uhud war. Herein we present those related to Uhud:

121. وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبُوئِ الْمُؤْمِنِينَ مَقَاعِدَ لِلقتالِ وَاللهُ سَمِيعٌ عَلَيْهِ
 122. إِذْ هَمَّتْ طَائِفَاتٍ مِنْكُمْ أَنْ تَفْشِلَا وَاللهُ وَلِيُّهُمَا وَعَلَى اللهِ فَلْيَتَوَكَّلْ
 123. وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَأَنْتُمْ أَذْلَهُ فَاتَّقُوا اللهُ لَعَلَّكُمْ تَشْكُرُونَ
 124. إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَنَّ يَكْفِيكُمْ أَنْ يُمْدِدُكُمْ رَبُّكُمْ بِشَلَاثَةَ أَلَافَ مِنَ الْمَلَائِكَةِ
 125. بَلَى إِنْ تَصْبِرُوا وَسَتَّقُومُ وَيَأْتُوكُمْ مَنْ فَوْرِهِمْ هَذَا يَمْدُدُكُمْ رَبُّكُمْ
 بِخَمْسَةَ أَلَافَ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ 126. وَمَا جَعَلَهُ اللهُ إِلَّا بُشِّرَى لَكُمْ
 وَلَنَطْمَمَنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللهِ الْعَزِيزِ الْحَكِيمِ 127. لِيقطَعَ طَرَفاً
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 نُذَاقُلُّهَا بَيْنَ النَّاسِ وَلَيَعْلَمَ اللهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللهُ لَا يُحِبُّ
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أَعْقَابُكُمْ وَمَن يَنْقَلِبُ عَلَى عَقْبِيهِ فَلَن يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ
145. وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا يَأْذِنُ اللَّهُ كِتَابًا مُّوجَلًا وَمَن يُرِدُ شَوَّابَ الدُّنْيَا
نُؤْتَهُ مِنْهَا وَمَن يُرِدُ شَوَّابَ الْآخِرَةِ نُؤْتَهُ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ
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147. وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
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وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفْتُمْ عَنْهُمْ لِيَتَلَقَّبُوكُمْ وَلَقَدْ عَفَ عَنْكُمْ وَاللَّهُ ذُو
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هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلُّهُ لِلَّهِ مَنْ يُنْخِضُونَ فِي أَنْفُسِهِمْ مَا لَا يُبَدِّلُونَ
لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتْلَنَا هَاهُنَا قُلْ لَوْ كُتُمْ فِي بَيْوَتِكُمْ لَبَرَزَ
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 وَلَهُمْ عَذَابٌ مُهِينٌ . 179 كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ
 الْخَيْثَ مِنَ الطَّيْبِ وَمَا كَانَ اللَّهُ لِيُطْلَعُكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ
 رُسُلِهِ مَنِ يَشَاءُ فَأَمْنُوا بِاللَّهِ وَرَسُولِهِ وَإِنْ تُؤْمِنُوا وَتَنَقُّلُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Translation: 121. And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. 123. And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful. 124. (Remember) when you (Muhammad) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allah made it not but as a message of good news for you and as an

assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise. 127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers, etc.). 129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful. 139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrong-doers). 141. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. 142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)? 143. You did indeed wish for death (Ash-Shahadah - martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful. 145. And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.). 152. And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His

Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. 153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do. 154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your chests; and he might purge what was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts. 155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do. 157. And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths, etc.). 158. And whether you die, or are killed,

verily, unto Allah you shall be gathered. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. 166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal. 168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from yourselves, if you speak the truth." 169. Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. 171. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers. 172. Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. 173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." 174. So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. 175. It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers.

Critique:

- As you read, trade caravan raids, killing, robbery and offensive attacks to non-Moslems were started by Mohammad, so Uhud was a response or a defensive attack. Moslem clergies tried hard to accuse non-Moslems as offenders and starters of the wars, but this is nonsense. It is like saying that, in the world war two, USA and Britain were offenders, while they were responding to the previous offensive attacks by Hitler and Japanese. In fact, it was the duty of all people of Arabia to stand up against caravan raiders, killers and robbers headed by Mohammad.
- It was said that Mohammad said “I wish I was killed along with the martyrs of Uhud.” But this sentence is not consonant with the behavior of Mohammad in the battle field. He put on two mail coats, and scarified several people to save his life. When the battle was going against Moslems, the main objective of Mohammad was to save his life. These sorts of sentences are frequently said by military leaders to provoke simple-minded soldiers to sacrifice their lives for the sake of the leader.
- Mohammad and his troops passed though the garden of a blind man without his permission, and one of the companions of Mohammad injured the head of the owner of the garden. But instead of apologizing and compensation, Mohammad said “this blind man is blind of heart, blind of sight.” Was it the behavior of a righteous man, let alone a prophet? What is the difference between

the behavior of an oppressive king and the behavior of Mohammad?

- Since you got familiar with parts of biography and behaviors of Mohammad, it seems appropriate here to introduce the aims of Mohammad of claiming prophecy. Mohammad was pursuing three aims, power, wealth and sex. This subject was discussed in accordance with Quran in the book ‘Critique of Quran’; herein it is introduced in order that the reader looks for the evidence while reading the rest of this book.

Some of the evidence read so far is presented here. Under the title ‘Mohammad was thinking about ruling the whole world’, you read that some of the masters of Qureysh came to Abu-Talib asking him to intervene between them and Mohammad to make an agreement, so that he will leave them alone and they will leave him alone; let him have his religion and they will have theirs.’ Abu Talib said to Mohammad, ‘Nephew, these notables have come to you that they may give you something and to take something from you.’ ‘Yes,’ he (Mohammad) answered, ‘you may give me one word by which you can rule the Arabs and subject non-Arabs to you.’ It clearly shows that Mohammad has been looking for ruling the whole world from the very beginning of his claimed prophecy, while the objective of a real prophet should only be calling people to God.

In addition, throughout Quran and Sonnah, Mohammad used every condition to strengthen his position and power over the

people and to urge people to be absolutely obedient to him, while a real prophet should only urge people to be obedient to God. For example in this war (Uhod), he said: "Who will sell his life for us?" He expected that people sacrifice their lives for him. He said: "The wrath of God is fierce against him who blooded the face of His prophet." When Talha squatted beneath him and lifted him up until he settled comfortably upon it. Mohammad said "Talha earned paradise when he did what he did for Mohammad." When Mohammad was hurt, Malik Ibn Sanan suckled blood from the face of Mohammad by his lips, Mohammad said "Whoever's blood mixed with my blood will not touch the fire of the hell." Waqidi narrated that Sa'd Ibn Malik kissed both knees of Mohammad. But Mohammad did not deter him from this menial behavior. Also you read before that in several occasions Mohammad daubed his spit on the injuries of people, implying that his spit was curative. Many of these sorts of behaviors will be seen later in this book, showing infinite power seeking desire (hegemonism) of Mohammad.

Now, let compare idols with Mohammad. Some people used to worship dead idols like sculpture or living idols like Jesus or clergies. People thought that idols were intervening between them and the main God (creator); *it was the same for Mohammad*. People believed that idols had super natural power; it was the same for Mohammad. People were appealing to idols begging for cure or other demands; it was the same for Mohammad. People were curving and humiliating themselves before idols; it was the same

for Mohammad. *In fact, Mohammad broke other idols to replace them with himself.* Idolatry is idolatry; whether idol is a sculpture or a human like Mohammad. Mohammad did not dignify people, but despised them more before himself.

The second objective of Mohammad was acquiring wealth. This aim of Mohammad is clearly seen in Quran and Sonnat. You just look at how much wealth Mohammad collected by taking one-fifth of the plundered and robbed capitals from non-Moslems, so far. You will see many similar behaviors of Mohammad throughout this book. For a prophet who used to kill people for stealing their properties, for a prophet who said “my aliment has been put under the shadow of my spear”, surely acquiring wealth was one of his major objectives, so that at the end of his life, Mohammad was the wealthiest person in Arabia.

The third aim of Mohammad was fulfilling his insatiable lust for sex. Wives and sex-slaves of Mohammad have been counted more than forty. He had a complete harem. In this respect, you will see many of his shameful behaviors later in this book.

- You saw that Mohammad captured two persons from Qureysh in his way back from Hamra’ol Asad and killed them, while killing captives is a criminal act.
- It was claimed that 1000 angels came to help of Mohammad in Badr war:

إِذْ تَسْتَغْيِثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنَّى مُمْدُودُكُمْ بِالْفِيْلِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ (انفال ٩)

Translation: When you implored the assistance of your Lord, He answered you, I will assist you with a thousand angels after rank (Quran: 8/9).

But in the verse 3/124 (mentioned above), it was claimed that there were 3000 angels in Badr war. So there is a clear contradiction between these two verses. It seems Mohammad forgot what he had said first. As usual, Quran critiqueators came to help of Mohammad trying to whitewash this error. Some said ‘rank after rank’ means rank of a thousand after rank of a thousand. But this effort is useless, since if they were 3000, the verse should say 3000 angles rank after rank, not a thousand.

- The verse 3/145 says “And no person can ever die except by Allah's Leave and at an appointed term.” This idea is wrong, as many factors, including scientific treatments affect the length of life.
- At the beginning of Uhud, Mohammad revealed this verse, saying that Moslems will be victorious:

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أُمُولَهُمْ لِيَصُدُّوْا عَنْ سَبِيلِ اللَّهِ فَسَيَنْفَقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُعَلَّبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ (انفال ٣٦)

Translation: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become regret for them. Then they

will be overcome. And those who disbelieve will be gathered unto Hell (Quran: 8/36).

This promise did not come true, since Moslems were defeated. To amend his previous fault, Mohammad deceitfully revealed:

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love” (3/152).

But this trick does not resolve the fault, since every war has its ups and downs and at the end, Moslems were defeated and Quraysh returned home happily not regrettably, opposite to the verse 8/36.

Verse 154 shows that some wise Moslems doubted the truth of Mohammad when saw the defeat:

They said, "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair (if Islam was true), none of us would have been killed here"(3/154).

But the whole verse 154 is condemning them. In other words, a good Muslim should never think about the rightness of Islam, since it may result in doubt. A good Muslim should be absolutely obedient, like a sheep.

This deceitful method of Mohammad is used in Islam and other religions frequently. For example, many years ago, the leader

of a religious cult in US said that the world would end on a definite time. As the time approached, the followers of this cult gathered somewhere praying and waiting for the end of the world. The exact time came and passed, but nothing happened. In such a condition, a wise man should at least doubt about the rightness of the leader. To whitewash his fault, the leader said that God changed his decision, and the belief of those foolish followers got stronger instead of getting weaker.

What a God is this, who did not know beforehand that Moslems would be defeated? What a God is this, who foretold wrongly, then realized that he was wrong, then changed his decision, then tried to whitewash his fault? Is it correct that you say a sentence, then if it comes true, you say I was right, and if it does not come true, still you say I was right?

- Verses 154 and 156 try to thrust the wrong idea in the minds of Moslems, that your death has nothing to do with your presence in the war, as say:

“Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death”(3/154).

It means that for example, even if the World War II had not happened, those who were killed in that war (55 Millions) would have gone to their death places and would have been killed!! Absolutely nonsense. Is it possible to say something more unreasonable than this?

By this nonsense, Mohammad tries to deceive simple-minded Moslems. If they believe so, they lose their natural fear of war and throw themselves in the middle of the battle. Every dictators love to have such soldiers.

When the war was going against Moslems, Mohammad said: "Who will sell his life for us?" This sentence shows that Mohammad himself did not believe in what he said. If the death of Mohammad had a predetermined and definite time, it was not necessary to recruit people to defend him, but in the middle of the reality of war, his mind rejected his nonsense in verse 3/154. In other words, he said that to deceive simple-minded people not to deceive himself.

- Argument of verse 3/168 is a fallacy, as it says:

"(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from yourselves, if you speak the truth" (3/168).

In fact, the opinion of the people who did not attend the war was right; if one did not attend a war he would be alive. But instead of answering them with a correct argument, Mohammad resorted to a fallacy by saying "Avert death from yourselves, if you speak the truth". This is not the claim of the other side and it is humiliating. When one is incapable of correct reasoning, resorts to "beating around the bush" and humiliation of the other side.

The expedition of Abu Salama (Robbery of several herds of cattle along with the shepherds)¹

Abu Salama Ibn Abd al-Asad had witnessed Uhud and was wounded on his upper arm. He stayed a month and treated his wounds until he believed he had recovered. When it was the month of Muharram, thirty-five months after the hijra, Mohammad called Abu Salama and said, “Go out on this raid for I appoint you its commander.” He then handed him the banner and said, “Go until you reach the land of the Banu Asad and attack them before they gather together and confront you,” and he urged him, by the power of God, to take care of those Muslims who were with him. A hundred and fifty went out with Abu Salama on that march. What angered Mohammad was that a man from the Tayyi, who had arrived in Medina desiring to meet a woman from Tayyi who was related to him, but married to one of the companions of Mohammad, had alighted at the house of that companion of Mohammad and informed him that Tulayha and Salama, the two sons of Khuwaylid, had left with their people and those who obeyed them inviting them to fight Mohammad, and intending to draw near to Medina. They said, “We will march to Muhammad within his very home, and attack the outermost fringe of it.” Indeed

¹ - Al-Maghazi Al-Waqidi, p-166

they possessed land for grazing by the side of Medina. “We will go out on the backs of horses for indeed they have grazed in the spring, and we will go out on the most excellent camel, so that when we capture booty we will not be overtaken. If we encounter a group of them, we will be ready for war as we have horses and they have none with them, and we have the best camels that are as good as horses. The people (Muslims) are wounded, for the Quraysh attacked them recently, so they cannot fight for long, and a group will not return for them.” A man among them named Qays Ibn al-Harith stood up with them and said, “O people, by God, this is not a considered decision. We have no desire for revenge against them. They are not an easy prey. Indeed our land is far from Yathrib, and we do not have a group like the group of Quraysh who remained for a period of time marching amidst the Bedouin seeking their help. They desired revenge. Then they marched riding camels and leading the horses carrying a great number of weapons—three thousand warriors and their followers—and indeed, you strive to go out with three hundred men if they can be found. You deceive yourselves going out from your land, for I do not believe that it will be your turn.” These words almost stopped their going out. They were still in this situation when the man who was the companion of Mohammad went with him to Mohammad and told him of what the man had informed him. Mohammad sent Abu Salama. Abu Salama set out in haste with his companions, and taking the Tai guide with him. He turned away from the road, taking the side road and

traveled with them by night and day. They went ahead of the news, and they reached the closest point to Qatan—at the water from the streams of Banu Asad. They found grazing cattle and they raided and captured them. They captured their shepherds and three of their slaves. The rest of them fled to their community and informed them of the news and warned all of them of Abu Salama, exaggerating their fear, so that they dispersed in every direction. When Abu Salama arrived at the water and found that all had dispersed, he camped and sent his companions in search of the cattle and sheep. He divided them into three groups. One group stayed with him while the other two went raiding in different directions. He indicated to them that they were not to go far in their search and that they should not spend the night except with him if they were secure. He ordered them not to disperse, and he appointed a commander over each group. They all returned to him safely. They had taken camels and sheep and not met anyone. Abu Salama descended with all of it to Medina on his return, and the Tai returned with him. When they went at night Abu Salama said, “Apportion your plunder.” Abu Salama gave the Tai guide his fill of plunder. Then he put aside the leader’s choice, a slave, to Mohammad. Then he put aside the fifth (for Mohammad). Then he apportioned what remained between his companions, and they knew their portions. Then they proceeded with the cattle and sheep, driving them until they entered Medina.

Umar Ibn Abi Salama (son of Abu Salama) said: when Abu Salama arrived back in Medina, his wound re-opened, and he died with three nights remaining in Jamadal-Akhira. My mother was in idda (no marriage) until four months and ten days passed. Then Mohammad married her and consummated his marriage with her on the last day of the month of Shawwal.

Another source narrated that when the Muslims came to the people who were grazing their cattle, they found the people had been warned and were fearful of them and prepared. They fought, were wounded, and dispersed. Then they captured cattle and sheep. They did not release anything from them until they converted. It was said: they mistook the road, they employed a Bedouin as guide and he showed them the road. He said, “If I capture some cattle with you, what will you give me from it?” They replied, “A fifth.”
He said: He guided them to the cattle and he took a fifth.

Critique:

- In this expedition, a group of Bani Asad tribe decided to plunder the herds of Medina; Mohammad was informed, so attacked them sooner and stole their herds. It is similar to that someone wants to steal something from you; you anticipate and steal his belongings. Some thieves steal from some other thieves. The behavior of Mohammad was even worse. In fact, Mohammad stole the herds of all Bani Asad tribe, not just the herds of the thieves. It is similar to that someone wants to steal something from you; you anticipate

and steal the possessions of all people of his village. The herds belonged to Bani Asad tribe not just to the thieves. In fact, Mohammad stole the herds of many families who had no intention to steal anything from Moslems. Was it a right, humane and civilized behavior?

- In returning to Medina, Moslems plundered another herd of another tribe. It does not need any critique!
- It was the routine function of Mohammad and his companions to kidnap children and women, and convert them to slave. You read that Abu Salama offered one of these slaves to Mohammad, beside his one-fifth portions of the plundered herds. You know that after killing, kidnapping is the worst crime. Enslaving is also a great crime, may be as bad as killing; since living as a slave is not better than being dead.
- Surely, the sweetest part of this event for Mohammad, was his one-fifth of all the plundered herds. As you read in the Khoms verse, a portion of the one-fifth of the stolen goods belongs to God of the thieves and a portion belongs to the prophet of the thieves!
- Note that Mohammad married the wife of his dead commander as soon as possible.
- It was mentioned before that the only things that are reasonable to be captured in a defensive war from an offending enemy, are weapons, not that stealing all properties of enemy so that they could not survive afterward. Since all the wars of Mohammad were offensive, started by Mohammad (like Badr) or it was in response

to his previous offense (like Uhud), he had no right to take anything from non-Moslems. But in reality, Medina, converted from a small poor village to a very wealthy city, all by thievery.

Humanity necessitates that people be just and merciful even to their enemy. This is absolutely necessary for a prophet so that people may incline towards his religion. But, one of the worst crimes of Mohammad, was to plunder the livelihood of non-Moslems. In his thefts, what never thought of, was the life of non-Moslems, that how these plundered people could survive without food, camels and cattle and so on, that how small children could survive without food, without father and sometimes without mother. Think about this thievery alone; the plundered cattle were the main source of daily livelihood of hundreds of families, including women and children. Mohammad's intention was to eradicate non-Moslems by any means, even by starving them to death! You have heard of burnt land policy of some of the world's most evil men, like Genghis. They used to destroy the farms, cattle and other livelihood of people so that the rest of their enemy could not survive. You have heard that the communist regime of the Soviet Union starved part of the population of Ukraine to death. Wasn't the behavior of Mohammad similar to theirs? If every society tries to eradicate his enemies, nobody will be left on the surface of the earth. Is God a Genghis who designated such a Genghis as prophet? Is it possible that God be so cruel, evil and

criminal? Or Mohammad was a false prophet, a great criminal who hid behind the name of God?

The event of Al-Raji'¹

After Uhud a number of Adal and Al-Qara tribes came to Mohammad and said, that some of them had already accepted Islam, and they asked him to send some of his companions to instruct them in religion and to teach them to read Quran and to teach them the laws of Islam. Mohammad sent six of his companions with them. Mohammad put Marthad in command of them and the band got as far as Al-Raji', a watering place of Hudhayl. There they betrayed them and summoned Hudhayl against them. While they were off their guard sitting with their baggage suddenly they were set upon by men with swords in their hands, so they took their swords to fight them, but the men said that it was not their intention to kill them; they wanted to get something for them from the people of Mecca. They swore by Cod that they would not kill them.

Marthad, Khalid and Asim said, "By god we never accept an agreement from a polytheist." Thereupon they fought with the people until they were killed.

When 'Asim was killed Hudhayl wanted to take his head to sell it to Sulafa. When he killed her two sons at Uhud, she swore a

¹- Sirat Ibn Ishaq (Hesham), p-426

vow that if she could get possession of his head, he would drink wine in his skull, but bees protected him. When the bees came between it and them they said, 'Let him alone until nightfall when they will leave him and we can take the skull.' But God sent a flood that carried 'Asim away. 'Asim had made a covenant with God that no polytheist should touch him nor would he ever touch a polytheist for fear of contamination.

Zayd, Khubayb, and Abdullah were weak and yielding in their desire to preserve their lives so they surrendered and were bound and taken to Mecca to be sold there. When they were in al-Zahran 'Abdullah broke loose from his bond and drew his sword. But the men drew back from him and stoned him until they killed him. His grave is in Al-Zahran.

Khubayb and Zayd were brought to Mecca. Khubayb was bought for 'Uqba Ibn Al-Harith to kill him in revenge for his father. Safwan Ibn Umayya bought Zayd to kill him in revenge for his father Umayya Ibn Khalaf. Safwan sent him with his slave to al-Tan'im and they brought him out of the Haram to kill him. A number of Quraysh gathered, among whom was Abu Sufyan, who said to him as he was brought out to be killed, "I adjure you by God, Zayd, don't you wish that Mohammad was with us now in your place so that we might cut off his head and that you were with your family?" Zayd answered. 'By God, I don't wish that Muhammad now were in the place he occupied and that a thorn could hurt him, and that I were sitting with my family. 'Abu Sufyan

used to say, 'I have never seen a man who was loved as Muhammad's companions loved him.' Then the slave killed him, God pity him.

They took out Khubayb as far as al-Tan'im to crucify him. He asked them to give him time to pray, and they agreed. He prayed and then turned to the people saying, 'Were it not that you would think that I only delayed out of fear of death I would have prolonged my prayer.' Khubayb was the first to establish the custom of performing prayer at death. Then they raised him on the wood and when they had bound him, he said, 'O Cod, we have delivered the message of Thy apostle, so tell him tomorrow what has been done to us.' Then he said, "O God reckon them by number and kill them one by one, let none of them escape." Then they killed him. God pity him.

When the expedition in which Marthad and 'Asim took part came to grief in al-Raji' some of the hypocrites said 'Alas for those beguiled fellows who perished thus! They did not stay with their families nor did they deliver the message of their master.' Then Cod sent down concerning their words and the good they gained by their suffering: "and among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries (2/204)."

The event of Bi'r Ma'ona

It happened in Safar, the fourth year A.H. Mohammad stayed (in Medina) for the rest of Shawwal, Dho'l-Qa'da, Dhi'l-Hijja, and al-Muharram while the polytheists supervised the pilgrimage (in Mecca). Then he sent the men of Bi'r Ma'una forth in Safar, four months after Uhud.

Abu Bara' came to Mohammad in Medina. Mohammad explained Islam to him and invited him to accept it. He would not do so, yet he was not far from Islam. He said 'O Muhammad if you were to send some of your companions to the people of Najd and they invited them to your affair I have good hopes that they would give you a favorable answer. Mohammad said that he feared that the people of Najd would kill them, to which Abu Bara' replied that he would go surety for them, so let him send them and invite men to his religion. So Mohammad sent al-Mundhir with forty of his companions, from the best of the Muslims. They went on until they halted at Bi'r Mauna (a water well). When they alighted at it, they sent Haram Ibn Milhan with Mohammad's letter to the enemy of God 'Amir Ibn Tufayl. When he came to him he rushed at the man and killed him before he even looked at the letter. Then he tried to call out the Bani 'Amir against them, but they refused to do what he wanted, saying that they would not violate the promise of security which Abu Bara' had given these men. Then he appealed to the tribes of Bani Sulaym, Usayya (Aqabba), Ri'l, and Dhakwan, and they agreed and came out against them and surrounded them as

they were with their camels. Seeing them they drew their swords and fought to the last man. All (Moslems) were killed but Ka'b Ibn Zayd; they left while breath was in him. He stood up from among the slain and lived until the battle of the trench when he was killed as a martyr.

'Amr Ibn Umayya and an Ansari of Bani 'Amr Ibn 'Auf were with the camels out at pasture. They did not know of the death of their companions until they saw vultures circling round the camp. They knew that this must mean that something serious had happened, so they went to investigate and there were the men lying in their blood and the horsemen who had killed them standing near. 'Amr's opinion was that they should rejoin Mohammad and tell him the news, but the Ansari said that he could not bring himself to leave the spot where al-Mundhir had been slain, nor could he bear that people should say that he had done such a thing, so he fought the party until he was killed. They took 'Amr prisoner, and when he told them that he was of Mudar, 'Amir Ibn al-T'ufayl let him go after cutting his forelock. He freed him, so he alleged, because of an oath taken by his mother.

'Amr got as far as al-Qarqara at the beginning of Qanat when two men of Bani 'Amir turned up and stopped with him in the shade. Now there was an agreement of friendship between Mohammad and them of which 'Amr knew nothing, and when after questioning he found that they belonged to Bani 'Amir he let them alone for a time until they slept when he fell upon them and killed

them, thinking that he had taken vengeance on them for the killing of Mohammad's companions. But when he came to Mohammad and told him what he had done, he said, 'You have killed two men whose blood wit I must pay. Then Mohammad said, this is (the result of) Abu Bara's act. I did not like this expedition fearing what would happen. When Abu Bara' heard the news he was much upset at Amir's violation of his guarantee in that Mohammad's companions had been killed because of what he had done and because he had promised them safety.

Among those who were killed was 'Amir Ibn Fuhayra. It was said that' Amir b a1-Tufayl used to ask, 'Who was the man I saw lifted up between heaven and earth when he had been killed until I saw the sky receive him. They answered, 'It was 'Amir Ibn Fuhayra.

The raid of the Banu Nadir¹(blackmailing, forced emigrating, plundering of assets and homeland of Jews)

The raid of the Banu Nadir took place in Rabi al-Awwal, thirty-seven months after the emigration of Mohammad. As said before, Amr Ibn Umayya approached Bir Mauna until he was at a

¹ - Al-Maghazi Al-Waqidi, p-177

canal, where he met two men from Banu Amir, and he asked them about their genealogies, and they narrated them. He waited, until when they slept; he pounced on them and killed them. When he informed Mohammad about these two men, Mohammad said, “What you have done is unfortunate. The two of them had a protection and an agreement from us!” Amr said, “I did not know. I saw them in their polytheism, their people taking what they took from us by deceit.” When he brought what he had plundered from them, Mohammad commanded that their plunder be set aside until he sent it with their blood money, because Amir Ibn al-Tufayl had sent a message to Mohammad stating: Surely a man from your companions has killed two men from my tribe who had a protection and an agreement from you. So send their blood money to us. Mohammad went to the Banu Nadir seeking help with the payment of the blood money, because the Banu Nadir were confederates of the Bani Amir. They said, “O Abu l-Qasim, we will do whatever you desire. It is about time that you visited us, so come to us. Be seated until we bring you food!” While Mohammad was leaning against one of their houses, some of them withdrew and whispered to each other. Hayy Ibn Akhtab said, “O community of Jews, Muhammad has come to you with less than ten of his companions, including Abu Bakr, Umar, Ali, al-Zubayr, Talha, Sad Ibn Muadh, Usayd Ibn Hudayr, and Sad Ibn Ubada. Throw a stone upon him from above this house, which he is under, and kill him, for you will never find him with less companions than he has with him now. It

is certain that if he is killed, his companions will split up, and those from the Quraysh will go back to their sanctuary while the Aws and the Khazraj who remain over here are your confederates. The time for that which you had desired to do some day is now!” Amr Ibn Jihash said, “I will ascend atop the house and throw a stone upon him.” Sallam Ibn Mishkam said, “Obey me this once, my people, and you may disagree with me forever after, for by God, if you do this (throw a stone on Muhammad) he will surely be informed that we are acting treacherously against him. Surely this is the violation of the agreement, which is between us and him, so do not do it! By God, if you do what you intend, this religion will surely stay among them until the Day of Judgment. He will destroy the Jews and his religion will triumph.”

Amr had prepared to let go the stone and drop it on Mohammad, when news came to Mohammad from the heavens about what they planned for him. Mohammad rose swiftly as though he had a need and went toward Medina. His companions sat talking among themselves, thinking that he had gone to fulfill a need. When they became distressed about that, Abu Bakr said, “There is no reason for us to stay when Mohammad must have left for some matter,” and they stood up. Hayy said, “Abu l-Qasim has hurried away when we desired to fulfill his need and feed him.” The Jews regretted what they did. Kinanah Ibn Suwayra said to them, “Did you know why Muhammad got up?” They said, “No, by God, we do not know, and you do not know!” He said, “But

certainly, by the Torah, I do know! Muhammad was informed about the treachery you planned against him. It appears to me as if I see you departing. Your children scream, for you have left your homes and your possessions that are the basis of your nobility behind. So obey me in two things, for the third has no virtue in it.” They said, “What are the two?” He said, “Convert and enter with Muhammad, and secure your possessions and children. Thus, you will be among the highest of his companions, and your possessions will remain in your hands, for you will not leave from your homes.” They said, “We will not depart from the Torah and the covenant of Moses.” Ibn Suwayra said, “Surely he will send to you to ‘Leave from my land.’ Say, ‘Yes,’ and then surely he will not deem your blood and money lawful, and your possessions will remain. If you wish you may sell it and if you wish you may keep it.” They said, “As for this, yes.” He said, “By God, surely the other is the best of them for me.” He said, “By God, would it not have disgraced you, I would have converted to Islam, but by God, Shatha (his daughter) shall never be reproached for my conversion, so I will share your fate”.

When Mohammad returned to Medina, his companions followed him. When his companions finally reached him, Abu Bakr said, “O Messenger of God, you left without our knowing!” He (Mohammad) said, “The Jews plotted treachery against me, and God informed me about it, so I left.” Mohammad said to Muhammad Ibn Maslama, “Go to the Jews of the Banu Nadir and

say to them, Mohammad sent me to you to tell you to leave his homeland.” When he came to them he said, “Mohammad sent me to you to say to you, ‘you have broken the agreement which I have made for you with what treachery you planned against me,’” and he informed them about what they had planned: the appearance of Amr Ibn Jihash atop the house to throw the rock. They were silent and did not say a word. Mohammad says, “Leave from my land. I have granted you a period of ten days. Whoever is seen after that, his head will be cut off!”

They (the Jews) stayed thus some days in preparation. They sent for camels for them from Dhu l-Jadr and brought them together, and they rounded up from the people of Ashja a herd of camels, and they began the preparation to leave. While they were thus, the messengers of Ibn Ubayy, came to them saying, “Abdullah Ibn Ubayy says, ‘Do not leave your homes and your possessions. Remain in your fortress for I have two thousand of my tribe and others from the Arabs who will enter with you into your fortress, and they will die to the last one of them before Muhammad reaches you. You will be helped by the Qurayza (another Jewish tribe), for surely they will never disappoint you, and you will be helped by your confederates among the Ghatafan.’” Ibn Ubayy then sent to Kab Ibn Asad and told him to help his companions. But Kab refused, saying, “Not a single man from the Banu Qurayza would break the agreement.” Ibn Ubayy despaired of the Banu Qurayza and he desired to produce war between the

Banu Nadir and Mohammad. He continued to send to Hayy until Hayy said, “I will send to Muhammad informing him that we will not leave from our homes and our possessions and he must do whatever is best.” Hayy had hopes for what Ibn Ubayy said, stating, “We will repair our fortress, and bring in our cattle; we will enter our streets and move stones to our fortresses. We have sufficient food for a year, and the source of water in our fortress is continuous, we do not fear it will be cut. Do you think that Muhammad will besiege us for a year? We do not.” After some discussion for and against the plan, Hayy sent his brother Judayy Ibn Akhtab to Mohammad saying, “We will not leave from our homes and our possessions. You can do whatever you want.” He commanded him to go to Ibn Ubayy and inform him of his letter to Muhammad, demanding that he expedite the help he had promised him. Judayy Ibn Akhtab went to Mohammad with what Hayy sent him, and informed him. Mohammad proclaimed takbir and the Muslims magnified it. He said, “The Jews have chosen war!” Then, Judayy continued on his way until he reached Ibn Ubayy who was seated in his house with a small group of his confederates. The herald of Mohammad had called out, commanding them (his companions) to march to the Banu Nadir. The son of Ubayy entered the place of Abdullah, his father, and put on his armor, took his sword and left at a run. Judayy said, “When I saw Ibn Ubayy seated in his house while his son put on his weapons, I gave up all hope of his help and left at a run to Hayy.” He said, “What is

behind you?" I said, "Evil! As soon as I informed Muhammad about the message you sent him, he proclaimed takbir, and said, "The Jews have chosen war!" Hayy said, "This is a trick of his." Judayy said, "I came to Ibn Ubayy and informed him, while Muhammad's herald proclaimed the march on the Banu Nadir." Hayy said, "And how did Ibn Ubayy answer you?" Judayy said, "I saw no good from him. He said, 'I will send a messenger to my confederates and they will join you.'"

Mohammad marched with his companions and prayed Asar in the yard of the Banu Nadir who, when they saw them, stood up on the walls of their fortresses with arrows and stones. The Qurayza kept away from them and did not help them with weapons or men, and did not come near them. They began to shoot that day with arrows and stones until darkness was upon them. When Mohammad had prayed Isha, he returned to his house with ten of his companions, wearing armor and riding a horse. He left Ali in charge of the army, but some say it was Abu Bakr. The Muslims spent the night besieging them, and shouting takbir until dawn. Then, Bilal called out the call to prayer in Medina. Mohammad rose with those companions who were with him. He prayed with the people on the yard of the Banu Khatma, having appointed Ibn Umm Maktum to take his place in Medina. A tent of leather was carried with Mohammad.

By evening Ibn Ubayy and his confederates had not come near them; he sat in his house. The Banu Nadir gave up hope of

help. Sallam Ibn Mishkam and Kinana Ibn Suwayra were saying to Hayy, “Where is the help you claimed Ibn Ubayy would bring us?” Hayy said, “What can I do? It is the war that was written for us.” Mohammad spent the night in armor as he continued to besiege them. One night, Ali Ibn Abi Talib went missing around Isha . People said, “We do not see Ali, O Messenger of God.” He replied, “Leave him, for surely he is in some affair of yours!” Soon Ali arrived with the head of Azwak, which he threw before Mohammad, saying, “Surely I waited in ambush for this rogue, and I saw a brave man. I said, how brave of him to leave, when evening falls upon us, seeking to take us by surprise. He drew near with his sword unsheathed amid a group of Jews. I overpowered and killed him. His companions ran away and did not stay. If you send me with a group, I hope to catch them.” Mohammad sent ten of his companions with Abu Dujana and Sahl Ibn Hunayf. They reached the group of Jews before they entered their fortress. They killed them, and returned with their heads. Mohammad commanded that their heads be thrown in one of the wells of the Banu Khatma.

The Jews remained in their fortress, and Mohammad commanded that their date-palms be cut and burnt. When the date-palms were cut, the women tore their dresses, struck their cheeks, crying out in affliction. Mohammad said, “What is wrong with them?” It was said, “They are saddened by the cutting of the Ajwa (a good type of date tree).” Mohammad said, “Is the like of Ajwa grieved over?”

Hayy sent to Mohammad, “O Muhammad, surely you used to forbid wrong doing. Why are you cutting the date palms? We will give you what you ask. We will leave your land.” Mohammad said, “I will not accept that now. But leave from here, and to you is that which a camel can carry, excluding weapons.” Sallam said (to Hayy): “Accept, woe unto you, before you have to accept worse than this.” Hayy said, “What can be worse?” Sallam said, “The enslavement of children and the killing of your warriors in addition to the loss of our possessions. Wealth today is worthless among us if we are to meet this order of killing and enslavement.” Hayy refused to accept it for a day or two. Meanwhile two Jews Yamin and Abu Sad descended by night and converted to Islam, thereby saving their blood and possessions. (Later) Mohammad said to Yamin, “Did you not see how your cousin Amr Ibn Jihash, plotted to kill me?” Yamin said, “I will protect you from him, O Messenger of God.” He gave ten dinars to a man to kill Amr Ibn Jihash; and some say five loads of dates. So he sought out and killed him. Then Yamin came to Mohammad and informed him of the killing and Mohammad was pleased.

Mohammad besieged them for fifteen days. Then the Jews submitted on condition that they could take what the camels could carry other than weapons. Mohammad drove them away from Medina appointing Muhammad Ibn Maslama to expel them. While they were besieged, the Jews were destroying their own homes that were on their side, and the Muslims were destroying and firing

what was on their side, until peace was settled. They loaded, and they carried the wood and the lintels of the doors. They gave their women and children beasts upon which to ride. They crossed the market of Medina. The women in the howdahs were dressed in their silks and brocade and green and red velvets. The people lined up to see them. They proceeded, one camel train in the tracks of another. They were carried on six hundred camels. Hassan Ibn Thabit, seeing them with their chiefs on their saddles, said, “By God, surely it is with you that one who seeks favor will find it, the hospitality prepared for the guests, water for the thirsty, patience for the one who was impudent among you, and help when one seeks help.” Dahhak Ibn Khalifa said, “What a morning! I offer my soul as ransom for you! How did you bear the burden of power and splendor, courage and generosity?” Nuaym Ibn Masud al-Ashjai says, “We would sacrifice ourselves for these faces, which are like the lighted lanterns leaving the region of Yathrib. Who is there for the anxious who need help, as guide for the exhausted, and to quench the thirst of the thirsty? Who will provide the fat above the meat? We have no place in Yathrib after you leave.” Abu Abs Ibn Jabr says hearing his words, “Yes, join them so that you may enter hell fire with them.”

They passed by, striking tambourines and playing the pipes, the women wearing dyes of saffron and jewelry of gold, all this to show themselves as tough. He said: Jabbar Ibn Sakhr says, “I did not think this glamour of theirs reflected a people who had to leave

one home for another.” One said surely, that day, some of their women who passed in those howdahs with their faces uncovered. Perhaps I will never see the like of their beauty in women again! I saw al-Shaqra bintt. Kinana, that day, like the pearl of a pearl diver, and al-Ruwa bt. Umayr who was like the sunrise. On their hands were bracelets of gold and around their necks, pearls. The Hypocrites were greatly saddened on the day they departed. (Later) Mohammad said to Safiyya bint Hayy, “You should have seen me lash the saddle of your uncle Bahri Ibn Amr and drive him away from there.”

Mohammad seized the wealth and the weapons, and among the latter he found fifty armor plates, fifty helmets, three hundred and forty swords, and it is said that they hid some of their weapons and took them away. Muhammad Ibn Maslama was in charge of taking the property and the weapons and disclosing them. Umar said, “O Messenger of God, are you not going to take out one fifth of what you gained from the Banu Nadir, the same as the one fifth that you gained from Badr?” Mohammad said, “I will not apportion something God most high has given me to the exclusion of the believers.” In the words of the highest, “whatever Allah has restored to his messenger from the people of the towns, it is for Allah and for the messenger, and for the near of kin and the orphans and the needy and the wayfarer (Quran 59/7). Mohammad paid for the support of his family from the Banu Nadir’s booty. It was purely his property. From it he gave out as he wished, and held

as he wished. He planted many plants under the date palms. From it food was produced for Mohammad and his family, every year, of barley and dates for his wives and the sons of Abd al-Muttalib.
Whatever was in excess he allocated to horses and weapons.
Indeed, both Abu Bakr and Umar had these weapons that were bought during the time of Mohammad. Mohammad appointed Abu Rafi, his slave, in charge of the property of the Banu Nadir. Sometimes Abu Rafi came to Mohammad with the first fruits from it. Mohammad's sadaqa (alms) was from it and from the property of Mukhayriq. There were seven gardens: al-Mithab, al-Safiya, al-Dalal, Husna , Burqa, al-A wa f, and the water hole of Umm Ibrahim.

When Mohammad immigrated to Medina, his companions amongst the immigrants also moved. The Ansar competed to have them live in their homes and they cast lots about it and no one hosted any of them except by the casting of lots. The immigrants were in their land and property, but when Mohammad took booty from the Banu Nadir, he summoned the Aws and the Khazraj and spoke to them. He praised God, and he praised Him as is befitting to Him. Then he mentioned the Ansar and what they did for the immigrants, their hosting of them in their houses, and their preferring the immigrants to themselves. Then he said, “Surely, if you like, I will divide the booty God has given me from the Banu Nadir between you and the immigrants, and the immigrants will still be living in your dwellings and your property. Or, if you like, I

will give it all to them and they will leave your homes.” Sad Ibn Ubada and Sad Ibn Muadh spoke, saying, “O Messenger of God, rather you will apportion it all to the immigrants, but they will stay in our homes just as they are.” And the Ansar called out, “We are satisfied and content, O Messenger of God.” Mohammad said, “May God have compassion on the Ansar and the sons of the Ansar.” Mohammad divided what God had given as booty to him, and he gave the immigrants and he did not give any one of the Ansar anything from that booty except to two men. They were the two needy: Sahl Ibn Hunayf and Abu Dujana. He gave Sad Ibn Muadh the sword of Ibn Abi l-Huqayq, which was a sword that was renowned among them. They said: Among the named recipients of the immigrants were Abu Bakr al-Siddiq, who received the well of Hijr; Umar Ibn al-Khattab was given the well of Jaram, Abd al-Rahman Ibn Awf was given Suala, also called Mal Sulaym, and Suhayb Ibn Sinan, was given al-Darrata. Mohammad gave al-Buwayla to al-Zubayr Ibn al-Awwam and Abu Salama Ibn Abd al-Asad. The property of Sahl Ibn Hunayf and Abu Dujana was well known. It was known as the property of Ibn Kharasha. Mohammad was generous to the people as regards that property.

Quranic verses about Bani Nadhir war

Ibn Isahq said that all Sooreh Hashr (59) is about Bani Nadhir event; the related verses are presented here:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ
 أَنْ يَخْرُجُوا وَظَنَّوْا أَنَّهُمْ مَانِعُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَاتَّاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ
 يَحْسِبُو وَقَدْ فَيْ قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بِيُوتِهِمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
 فَاعْشَبُرُوا يَا أُولَى الْأَبْصَارِ (٢) وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ النَّارِ (٣) ذَلِكَ بِأَنَّهُمْ شَافُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ
 اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٤) مَا قَطَعْتُمْ مِنْ لَيْنَهُ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
 أُصُولِهَا فَيَأْذِنَ اللَّهُ وَلَيُخْزِنَ الْفَاسِقِينَ (٥) وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا
 أُوجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رَكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦) مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلَلَّهِ وَلِرَسُولِ
 وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةٌ بَيْنَ الْأَعْنَيَاءِ
 مِنْكُمْ وَمَا آتَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
 الْعِقَابِ (٧) لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَتَعَنَّونَ
 فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أَوْلَئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ
 تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مِنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
 صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ
 يُوقَ شُحَّ نَفْسِهِ فَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ (٩) وَالَّذِينَ جَاؤُوا مِنْ بَعْدِهِمْ يَقُولُونَ
 رَبَّنَا اغْفِرْ لَنَا وَلِإِخْرَوْنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غَلَّا لِلَّذِينَ
 آتَنَا رَبَّنَا إِنَّكَ رَوْفٌ رَّحِيمٌ (١٠) أَلَمْ تَرِ إِلَى الَّذِينَ نَاقَفُوا يَقُولُونَ لِإِخْرَوْنَهُمْ
 الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أَخْرَجْتُمُ لَنَخْرُجُنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا
 أَبَدًا وَإِنْ قُوْتُمْ لَنَصْرَنَّكُمْ وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَاذِبُونَ (١١) لَئِنْ أَخْرَجُوا لَا
 يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوْتُلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوْلَى الْأُدُبَارَ ثُمَّ لَا
 يُنْصَرُونَ (١٢) لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

(١٣) لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرْيَ مُحَصَّنَةَ أَوْ مِنْ وَرَاءِ جُذُرٍ بِأَسْهُمْ بَيْنَهُمْ
شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بَانَهُمْ قَوْمٌ لَا يَعْقُلُونَ (١٤) كَمَثَلِ
الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٥).

Translation: Quran: 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes until the resurrection day. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast fear into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. 4. That is because they opposed Allah and His Messenger (Muhammad). And whosoever opposes Allah, then verily, Allah is Severe in punishment. 5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (rebellious, disobedient to Allah). 6. And what Allah gave as booty (Fai') to His Messenger (Muhammad) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things. 7. What Allah gave as booty (Fai') to His Messenger (Muhammad) from

the people of the townships, - it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah. Verily, Allah is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad). Such are indeed the truthful (to what they say) 9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. 11. Have you (O Muhammad) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any

one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. 13. Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

Critique:

- As said before, one of the Moslems killed two innocent men from Bani Amir. This was a great crime based on a primitive and unreasonable Arabic custom that all people of a tribe were responsible for what anyone of them done against another tribe. They did not discriminate between criminal and innocent people.

For example, if someone from tribe A killed a person from tribe B, all people of tribe B were responsible, and tribe A tried to kill one person from tribe B, criminal or not. Mohammad supported this custom in many of his actions, such as in war against Bani Qainuqa, Bani Nadhir and in this event. For example, suppose US and Iran are enemies; is it right that any American citizen has the right to kill any Iranian citizen anywhere in the world?

Now look, what the reaction of Mohammad was. He said that he (Mohammad) should pay their blood money since they had protection from Mohammad, as if they had no protection agreement, their killing was right. In addition, Mohammad did not punish the murderer of those men. This behavior of Mohammad was in support of that cruel custom. Finally Mohammad made a rule that any non-Moslem should be killed, anywhere, anytime.¹ You see that some Muslems kill any western or Israeli citizen, if they could. In fact, they are doing their Islamic duties.

- Instead of punishment of the murderer, Mohammad committed another crime, i.e. blackmail. Isn't strange? A Muslem killed two men, and Jews should pay their blood money! This is exactly similar to this proverb."a blacksmith committed a sin in Balkh (a city in Afghanistan), they beheaded a coppersmith in Shooshtar (a city in Iran), as his punishment". As Mohammad was getting more

¹ - This subject was fully explained in chapter 'Jihad' of the book 'Critique of Quran'.

powerful, he was violating the rights of non-Moslems more and more. Killing them, plundering them, enslaving their children and women and raping their women; you read some of them and will read more.

In such a situation, it is expectable that some of the courageous people of the oppressed tribe or nation feel that they should do something against the oppressor, to free their people. If it was not for these brave and devoted people, colonialism and racism was still there. For this reason, some men of Bani Nadhir, decided to kill Mohammad to free themselves from him.

- The plot of throwing a stone on Mohammad, was an stupid plot. Jews could have simply come out in group to kill Mohammad and his ten companions. Stupidity of this plot from intelligent people like Jews, make one doubt about the story. Especially if you consider this sentence of Mohammad "I was ordered to fight against people until they say 'there is no God except Allah'. Whoever says that, he will rescue his life and his possessions from me"; so he was looking for a pretext to attack non-Moslems. Furthermore, as explained in the introduction of this book, all history books about Mohammad are extremely biased in favor of Mohammad. There is no independent history written by non-Moslems, so we do not know what Jews had really done. The oppressed people by Mohammad, were eradicated and their voice was died out by Moslems. So it is quite probable that the story of treachery of Jews was made by Mohammad as an excuse to attack

them, especially so, since Mohammad was the only source of this news and even his companions who were with him did not see anything.

Nonetheless, we suppose that Mohammad was right that some Jews wanted to kill him; now let's judge justly and reasonably about this event:

Firstly, if Mohammad had not blackmailed the Jews, this event would not have happened, so the main culprit of this event was Mohammad. Consider that at this time, Mohammad and Moslems were wealthy enough (by their previous plunders) to pay the blood money, so they did not need to get help.

Secondly, killing Mohammad was a right and just act. He had killed many people and robbed many others until that time. So all people of Arabia were responsible to protect their life from this cruel murderer and robber.

Thirdly, nonetheless suppose some Jews tried to do a crime but they did not succeed. What should be their just punishment? Since killing did not happen, based on reason, justice and even the rules of Islam no one should be killed as punishment. They should be convicted to something like financial penalty or some lashes. But, what Mohammad did? He terrorized and killed the person who wanted to throw the stone. So, that person intended to do a crime but Mohammad committed a crime. So far, Mohammad had committed two crimes: blackmail and terror.

Fourthly, Mohammad waged war against the whole tribe, criminals and innocents. You read that when Mohammad was informed that the head of Bani Nadhir wouldn't accept forced emigration, Mohammad proclaimed takbir and the Muslims magnified it. He said, "The Jews have chosen war!" Mohammad wanted war, to eradicate them, however when Bani Nadhir surrendered, and for some unknown reason he decided to eradicate them slowly, instead of instantly. Plundering most of their portable possessions, capturing all their lands, farms, cattle, food, homes, and castles and so on and leaving them, men, women, children and the elderly, in a dry desert with no weapon to defend themselves, mean slow eradication of the whole tribe.

What a horrendous crime? Mass punishment of at least more than a thousand people for the crime of a few ones! What was the crime of most of the men that had no role in the plot? What was the crime of all the women? What was the crime of all the children? Even, children know that this is a crime to punish someone instead of another one. You may have heard that Saddam used to punish the whole family of his political opponents. You may have heard that when a Hitler's commander was terrorized and the killer was the resident of a village, the whole village was destroyed and many people were killed by Hitler's army. The act of Mohammad was similar to the acts of Saddam and Hitler. To be just, the act of Mohammad was worse than the act of Saddam, since

Saddam used to punish the family of his opponents, but Mohammad punished the whole tribe!

- Surely, plundering the possessions of Bani Nadhir was an armed robbery.

- Mohammad ordered Ali and others to kill some people of Bani Nadhir, just because they guessed that they might attack Moslems. Is it right to kill people based on a guess? Is it right to kill people that did not commit a crime? Is it the behavior of a prophet?

- Note that even Salam Ibn Mashkam (one of the Jews that Moslem historians tried to show that he was pro-Islam) said that if Bani Nadhir did not give up their possessions and their lands to Mohammad, he would kill the men and enslave women, as Sallam said (to Hayy): “Accept, woe unto you, before you have to accept worse than this.” Hayy said, “What can be worse?” Sallam said, “The enslavement of children and the killing of your warriors in addition to the loss of our possessions. Wealth today is worthless among us if we are to meet this order of killing and enslavement.”

- You read that some people of Medina talked about goodness, beneficence and benevolence of Bani Nadhir. It is strange that these sentences escaped the pens of Moslem historians! Compare, how they used to treat non-Jews and how Mohammad treated non-Moslems.

- It is expectable that any sane human doubts about the prophecy of Mohammad by seeing his horrendous crimes. So, Mohammad used to reveal some verses after the events, supporting his robberies,

killings and crimes. He used to claim that all these crimes were done by the order of God. By using this clever method, he could remove any doubt from the mind of his followers. You see this support in the verses of Sooreh Hashr (59), as Quran looked with pride at what Mohammad had done. Quran says: "He (God) is Who drove out the disbelievers among the people of the Scripture". Also says: "He cast fear into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers," and even supported cutting the palm trees: "What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (rebellious, disobedient to Allah)."

The verses also do not discriminate between sinners and innocents. They approve mass punishment of a tribe, men, women and children for the sin of a few. Worse than this is that, the verses imply that these great torments in this world were not enough and they promise Bani Nadhir the hell fire in the resurrection day. You see, God of Mohammad is worse and more oppressive than Mohammad, and it is the main point of this book; is it impossible that God be so unjust, oppressive and cruel? If not, Mohammad could not be the prophet of God.

Many of the great bloodthirsty dictators of the history, found God or religion a good shelter to hide behind it and commit

crimes, however none of them attributed so many hideous crimes to God as Mohammad did.

- Later will see, that Mohammad captured the daughter of Hayy (the head of Bani Nadir) as captive and raped her. You read that Mohammad said to her: "You should have seen me lash the saddle of your uncle Bahri Ibn Amr and drive him away from there." Look how much Mohammad loved power. Look how Mohammad was showing off his power to a mournful, oppressed, captive woman. Look how he took great pleasure of his crimes. He was pleased of killing and encouraged Moslems to take pleasure of these inhumanities, as he said in Quran in Sooreh Toubeh (9):

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيهِمْ وَيُخْزِهِمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ١٤ وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ ١٥

Translation: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of the believing people (9/14). And remove the anger of their (believers') hearts (Quran: 9/15).

- Over time, Mohammad was not satisfied by taking one-fifth of the plundered assets; he revealed some verses saying that all plundered assets are his, as he did in verse 9/7, cited above. These capitals were making him and his relative richer and richer. You read that, Mohammad said "I will not apportion something God most high has given me to the exclusion of the believers." In addition, you read that, Mohammad paid for the support of his family from the Banu Nadir's booty. It was purely his property. From it, he gave

out as he wished, and held as he wished. From the captured farms, food was produced for Mohammad and his family, every year, barley and dates for his wives and the sons of Abd al-Muttalib. In other words, Mohammad was not just, even in apportioning robbed assets between the thieves. Note that Islam claims that it provides the highest level of justice for the whole humanity, forever!!

- Mohammad's sadaqa (alms) was from the plundered properties of Bani Nadhir. Robbing the livelihood and other properties of some people (of course non-Moslems) and sending them to the mouth of death, then giving up some of these robberies to other poor people (of course Moslems)! This is another moral education of Mohammad!

- Mohammad gave some of valuable properties of Bani Nadhir to his relatives, like Ali and to his great companions like Aboo Bakr and Umar. He gave a water well (surely with its farms) to each of Aboo Bakr and Umar. Do you see justice or equality in this behavior of Mohammad, or it was just a political act? You will see that these two persons killed many times as much as Mohammad killed to strengthen the pillars of Islam. Therefore, Mohammad knew well to whom give the money! It is exactly like what other dictators do; they plunder the assets of the ordinary people by sword and pay some of it to their relatives and their menial commanders to save their throne.

It is interesting that history books of Islam are full of claims that these three persons (Ali, Umar and Aboo Bakr) were extremely

pious and were living very meekly, while Mohammad used to donate more than anyone else to these three! Also look at the underlined part of this verse: What Allah gave as booty (Fai') to His Messenger (Muhammad) from the people of the townships, - it is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you.

Do you see honesty in this claim?

The raid of Dhatur'l Riq'a' (kidnapping women)¹

After the attack on Bani Nadhir Mohammad stayed in Medina during Rabi'u'l-Aakhir and part of Jumadi, then he raided Najd making for Bani Muharib and n. Tha'laba of Ghatafan, until he stopped at Nakhl. There a large force of Ghatafan was encountered. The two forces approached one another, but no fighting occurred, for each feared the other. Mohammad led the prayer of fear; then he went off with his men.

Mohammad had taken some women from their settlement. There was with the captives a beautiful girl whose husband loved her. When the Prophet turned to return to Medina, her husband made an oath to seek out Muhammad. He would not return to his

¹ - Sirat Ibn Ishaq (Hesham), p-445

people until he had taken Muhammad, or shed blood among the Muslims, or he rescued his female companion. One night he shot a few arrows to a guard of Moslem and escaped.¹ Ibn Ishaq said that the woman had been killed by a Moslem.

Critique:

- As time went by, Muhammad's inhumane acts were becoming crueler, as he started attacking, enslaving and raping innocent women from this time.

The last expedition to Badr²

In Sha'aban of the fourth year A.H., Mohammad went out to Badr to keep his appointment with Abu Sufyan. He stayed there for eight nights waiting for Abu Sufyan. Abu Sufyan with the men of Mecca went as far as Majanna in the area of al-Zahran. Some people say he reached Usfan; then he decided to go back. He told the Quraysh that the only suitable year was a fertile year when they could pasture the animals on the herbage and drink their milk, whereas this was a dry year. He was going to return and they must return with him. And so they did. The Meccans called them 'the porridge army', saying that they merely went out to drink porridge.'

¹ - Al-Maghazi Al-Waqidi, p-194

² - Sirat Ibn Ishaq (Hesham), p- 447

Muhammad waited eight days and as Abu Sufyan did not show up, he returned to Medinna.

Waqidi called this war, Badr ol Mou'ed, happened in Dhil Qa'adeh, 45th month A.H.

The raid of Dumat al-Jandal(killing the shepherds and stealing the herds)¹

The Raid of Dumat al-Jandal took place in Rabi al-Awwal, the forty-ninth month AH. Mohammad set out during the last five nights of Rabi al-Awwal and returned ten days remaining in Rabi al-Aakhir. They said: Mohammad desired to approach the place closest to al-Sham. He was told that Dumat al-Jandal was on the fringe of the entrance to al-Sham, and that if you drew near to it, this would terrify Caesar. It was also mentioned to Mohammad that many gathered in Dumat al-Jandal and that they ill-treated the Dafit (those who brought goods to the cities, they were Nabatean bringing flour and oil) who passed by them. It had a great market and traders, and many Arab Bedouin had recourse to it, and they desired to approach Medina. Mohammad delegated the people, and he set out with a thousand Muslims. He was marching by night and hiding by day. With him was a guide from the Banu Udhra named Madhkur. He was an experienced guide. Mohammad set out in

¹ - Al-Maghazi Al-Waqidi, p-197

haste. When Mohammad drew near to Dumat al-Jandal, he deviated from their road. There was between him and it a day's journey for a speedy rider. The guide said to him, "Indeed their cattle are grazing, so stay until I get some information for you." Mohammad agreed. The Udhri set out, ascending, until he found the tracks of cattle and sheep going out. Then he returned to Mohammad and informed him, so he knew their situation. Mohammad attacked their cattle and their shepherds. Some shepherds were killed and some fled. News came to the people of Dumat al-Jandal and they dispersed. Mohammad alighted in their yard, but he did not find anyone there. He stayed there for days and dispatched raids in different directions. They were gone for a day, then they returned. They did not find anyone of them. The raiders returned with a portion of their camels. Except for Muhammad Ibn Maslama who captured one of their men and brought him to Mohammad. Mohammad asked him about his companions. He said, "They fled yesterday when they heard that you had taken their cattle." Mohammad offered him Islam for several days and he converted. Mohammad returned to Medina. Mohammad appointed Siba Ibn Urfuta over Medina during his absence.

Critique:

- The objective of Mohammad in this war is not clear, whether Mohammad desired to approach the place closest to al-Sham to terrify Caesar or he wanted to suppress some trade caravan raiders.

The next objective is strange, since Mohammad was the main trade caravan raider of Arabia, Syria and Iraq. May be, he wanted to prevent other thieves from taking over the task, so that he would be the only and the most powerful trade caravan raider in that vast area.

- Syria was very far from Medina; what was the business of Mohammad in such a far land? It seems that Waqidi was also confused about the objective of Mohammad, so he said ‘they wanted to approach Medina’ to justify the act of Mohammad.
- Assuming the worse scenario that some trade caravan raiders wanted to approach Medina. Mohammad went out to suppress them, but Moslems did not encounter them, there was no enemy, no war. So why did Mohammad attack the herds of cattle and camels belonged to people; why did he plunder them; why did he kill several innocent shepherds? Why did the companion of Mohammad, plunder some camels from the surrounding area? Why did they capture a man? Do you see any legitimate reason for all these crimes?

With the most optimistic view, the act of Mohammad was like some thieves plundering other thieves. But surely it was worse, since the camels and cattle herds did not belong to thieves alone, they mainly belonged to people of villages and tribes of that area. As you saw so far, Mohammad never discriminated between innocents and sinners in his killings, and never discriminated

between assets belonged to ordinary people and those belonged to sinners in his thieveries; he used to kill all and plunder all.

The battle of the ditch¹

This took place in Shawwal, A.H. 5. A number of Jews who had formed a party against Mohammad, among whom were Sallim Ibn Abo'l-Huqayq al-Nadri and Hayy Ibn Akhtab al-Nadri and Kinana Ibn Abo'l-Huqayq al-Nadri, and Haudha Ibn Qaya al-Wa'ili, and Abu Ammar al-Wa'ili with a number of Bani al-Nadir and Bani Wa'ili went to Quraysh at Mecca and invited them to join them in an attack on Mohammad so that they might get rid of him altogether. Quraysh said, 'You, O Jews are the first scripture people and know the nature of our dispute with Muhammad. Is our religion the best or his? They replied that certainly, their religion was better than his and they had a better claim to be in the right path. It was about them that God sent down, "Have you not considered those to whom a part of the scripture was given who believe in Jebt and Taghoot and say to those who disbelieve, these are more rightly guided than those who believe? These are they whom God had cursed and he whom God has cursed you will find for him no helper" as far as His words, "Or they are jealous of men because of what God from His bounty has brought to them?" i.e.

¹ - Sirat Ibn Ishaq (Hesham), p- 450

prophecy. “We gave the family of Abraham the scripture and wisdom and we gave them a great kingdom and some of them believed in it and some of them turned from it, and hell is sufficient for (their) burning (Quran 4/51-54)

These words rejoiced Quraysh and they responded gladly to their invitation to fight Mohammad, and they assembled and made their preparations. Then the company of Jews went off to Ghatafan of Qays Aylan and invited them to fight Mohammad and told them that they would act with them and that Quraysh had followed their lead in the matter, so they too joined in with them.

Quraysh marched under the leadership of Abu Sufyan and Ghafaran led by Uyayna Ibn Hisn with Bani Fazara; and al-Harith Ibn Auf with Bani Murra; and Mis'ar Ibn Rukhayla with those of his people from Ashja' who followed him.

Waqidi said: when the Quraysh departed from Mecca to Medina, a group of riders from the Khuza'a set out to Mohammad and informed him of the departure of the Quraysh. They went from Mecca to Medina in four days. Then Mohammad called and informed Muslems of the news of their enemy. He consulted them about the affair with seriousness and effort, and he promised them help if they were patient and God fearing. He commanded them to obey God and His prophet. Mohammad consulted them frequently in matters of war. He said: “Should we go out to them from Medina or should we stay inside and build a ditch around us? Or shall we stay close and keep our backs to the mountain?” And they argued.

A faction said: We will stay close to Bua'th in Thanniyat al-Wada, on the slopes. Another said: Let us leave Medina behind. Salman said, "O Messenger of God, when we were in Persia and feared a cavalry, we built a ditch around us. Do you think we should dig a ditch around us?" Salman's suggestion pleased the Muslims.¹

Mohammad drew a trench around Medina and worked at it himself encouraging the Muslims with the hope of reward in heaven. Waqidi said: as they worked, they borrowed many tools of iron, hoes and baskets from the Banu Qurayza. They dug the trench with him, for they were at that time at peace with Mohammad.² The Muslims worked very hard with him, but the hypocrites held back from them and began to hide their real objective by working slackly and by stealing away to their families without Mohammad's permission or knowledge. A Muslim who had to attend to an urgent matter would ask Muhammad's permission to go and would get it, and when he had carried out his business he would return to the work he had left because of his desire to do what was right and his respect for the same. So God sent down concerning those believers: "They only are the believers who believe in God and His apostle and when they are with him on a common work do not go away without asking his permission. Those who ask his permission are they who believe in God and His apostle. And if they ask his permission in some business of theirs,

¹ Al-Maghazi Al-Waqidi, p-218

² -ibid

give leave to whom you want of them and ask God's pardon for them. God is forgiving merciful (Quran 24/62). Then God said of the hypocrites who were stealing away from the work and leaving it without the prophet's permission: "Do not treat the call of Mohammad among you as if it were one of you calling upon another. God knows those of you who steal away to hide themselves. Let those who conspire to disobey his order beware lest trouble or a painful punishment befall them" (Quran 24/63). Now surely Allah's is whatever is in the heavens and the earth; he knows indeed that to which you are conforming yourselves; and on the day on which they are returned to him he will inform them of what they did; and Allah is cognizant of all things (Quran 24/64).

The Muslims worked at the trench until they had finished it, and they made a jingle about one of the Muslims called Ju'ayl whom Mohammad had named Amr, saying,

He changed his name from Ju'ayl to 'Amr

And was a help to the poor man a day.

When they came to the word Amr Mohammad said Amr and when they came to 'help' he said 'help'.

I have heard some stories about the digging of the trench in which there is an example of God's justifying His apostle and confirming his prophetic office, things which the Muslims saw with their eyes. Among these stories is one that I have heard that Jibir Ibn 'Abdullah used to relate: When they were working on the trench a large rock (a hard part of the ground) caused great

difficulty, and they complained to Mohammad. He called for some water and spat in it; then he prayed as God willed him to pray; then he sprinkled the water on it. Those who were present said, “By Him who sent him a prophet with the truth it was pulverized as though it were soft sand so that it could not resist axe or shovel.”

Said b Mina told me that he was told that a daughter of Bashir Ibn Sa'd, said: “My mother called me and gave me a handful of dates which she put in my garment and told me to take them to my father and my uncle for their food. As I went off looking for them I passed Mohammad who called me and asked me what I had. When I told him that I was taking the dates to my father and my uncle he told me to give them to him. So I poured them into his hands but they did not fill them. Then he called for a garment which was laid out for him and threw the dates upon it so that they were scattered on it. Then he told the men to summon the diggers to lunch, and when they came they began to eat and the dates went on increasing until they turned away from them and they were still falling from the ends of the garment.

On the same authority, I was told: we worked with Mohammad at the trench. I had an ewe not fully fattened and I thought it would be a good thing to dress it for Mohammad, so I told my wife to grind some barley and make some bread for us, and I killed the sheep and we roasted it for Mohammad. When night came and Mohammad was about to leave the trench I told him that we had prepared bread and mutton for him and that I should like

him to come with me to my house. It was only he that I wanted; but when I said this he ordered a crier to shout an invitation for all to come to my house. I said, 'To God we belong and to Him we return" However, he and the other men came and when he had sat down we produced the food and he blessed it and invoked the name of God over it. Then he ate as did all the others. As soon as one lot had finished another lot came until the diggers turned from it.

I was told that Salman al-Farsi said: I was working with a pick in the trench where a rock gave me much trouble. Mohammad who was near at hand saw me hacking and saw how difficult the place was. He dropped down into the trench and took the pick from my hand and gave such a blow that lightning showed beneath the pick. This happened a second and a third time. I said: O you dearer than father or mother, what is the meaning of this light beneath your pick as you strike" He said: "Did you really see that, Salman? The first means that God had opened up to me the Yaman; the second Syria and the west; and the third the east." One whom I do not suspect told me that Abu Hurayra used to say when these countries were conquered in the time of Umar and Uthman and after, conquer where you will, by God, you have not conquered and to the resurrection day you will not conquer a city whose key God had not given beforehand to Muhammad.

Waqidi said: at that time, the Muslims, when they saw a lazy man, laughed at him. The people competed for Salman al-Farsi. The immigrants said, "Salman is from us! He is strong and

informed on digging the trench.” The Ansar said, “He is from us, and we deserve him.” Their words reached Mohammad and he said, “Salman is a man from us, the family of the Prophet.” Indeed at that time he did the work of ten men, so that Qays Ibn Abi Sa'asa'a gave him the evil eye and he was thrown to the ground by it. They asked Mohammad, and he said, “Tell him to take ablutions, wash with that water, and then turn the vessel upside down.” He did as told, and was released from the rope of envy.¹

Waqidi said: when Mohammad had finished the trench, he put up his tent of leather, which was by the place of prayer (mosque), at the foot of the mountain, Mount al-Ahzab. Mohammad used to take turns with his wives. It would be Aiesha one day, then Umm Salama, then Zaynab bt. Jahsh. They were the three who took turns between them during the ditch. The rest of his wives were in the fortress of Banu Haritha. Some said: They were in al-Musayr, the fortress of the Banu Zurayq, which was strong.²

Quraysh came and encamped with ten thousand of their mercenaries and their followers from Bani Kinana and the people of Tihama. Ghatafan too came with their followers from Najd and halted at Dhanab towards the direction of Uhud. Mohammad and the Muslims came out with three thousand men having mount Sal'a at their backs. He pitched his camp there with the trench between

¹ - Al-Maghazi Al-Waqidi, p-219

² - Al-Maghazi Al-Waqidi, p-222

him and his foes, and gave order that the women and children were to be taken up into the forts.

The enemy of God Hayy Ibn Akhtab (the chief of Bani Nadhir) went out to Ka'b Ibn Asad (the chief of Bani Qurayzeh) who had made a treaty with Mohammad. When Ka'b heard of Hayy coming he shut the door of his fort in his face and when he asked permission to enter, he refused to see him, saying that he was a man of ill omen and that he himself was in treaty with Muhammad and did not intend to go back on his word because he had always found him loyal and faithful. Then Hayy accused him of shutting him out because he was unwilling to let him eat his corn. This so enraged him that he opened his door. He said 'Good heavens, Ka'b, I have brought you immortal fame and a great army. I have come with Quraysh with their leaders and chiefs, and Ghafaran with their leaders and chiefs. They have made a firm agreement and promised me that they will not depart until we have made an end of Mohammad and his men. Ka'b said: 'By God, you have brought me immortal shame and an empty cloud which had shed its water while it thunders and lightens with nothing in it. Woe to you Hayy, leave me as I am, for I have always found him loyal and faithful. Hayy kept on wheedling Ka'b until at least he gave way in giving him a solemn promise that if Quraysh and Ghatafan returned without having killed Muhammad he would enter his fort with him and await his fate. Thus, Ka'b broke his promise and cut loose from the bond that was between him and Mohammad.

When Mohammad and the Muslims heard of this, Mohammad sent Sa'd Ibn Mu'adh who was the chief of Aus at the time, and Sa'd Ibn Ubada, the chief of al-Khzraj, together with Abdullah Ibn Rawaha and Khawat Ibn Jubayr and told them to go and to see whether the report was true or not. If it is true give me an enigmatic message which I can understand, and do not undermine the people's confidence; and if they are loyal to their agreement speak out openly before him. They went forth and found the situation even more deplorable than they had heard; they spoke disparagingly of Mohammad, saying, who is Mohammad of God? We have no agreement or undertaking with Muhammad. Sa'd Ibn Mu'adh reviled them and they reviled him. He was a man of hasty temper and Sa'd Ibn Ubada said to him, stop insulting them, for the dispute between us it too serious for recrimination. Then the two returned to Mohammad and after saluting him said: "Adal and al-Qara" i.e. (It is) like the treachery of 'Adal and al-Qara towards the men of al-Raji, Khubayb and his friends. Mohammad said Allah-o-Akbar, be of good cheer, you Muslims.

The situation became serious and fear was everywhere. The enemy came at them from above and below until the believers imagined vain things, and disaffection was rife among the disaffected to the point that Mu'attib Ibn Qusyahr said, "Muhammad used to promise us that we should eat the treasures of Chosroes and Caesar and today not one of us can feel safe in going to the privy." It reached such a point that Aus Ibn Oayzi said to

Mohammad, 'Our houses are exposed to the enemy, so let us go out and return to our home, for it is outside Medina. Mohammad and the polytheists remained twenty days and more, nearly a month, without fighting except for some shooting with arrows, and the siege.

Waqidi said: one night the Banu Qurayza intended to raid the main part of Medina. They sent Hayy Ibn Akhtab to the Quraysh to bring with them a thousand men, and from the Ghatafan a thousand, to attack Medina. News came to Mohammad, so he sent Salama Ibn Aslam with two hundred men, and Zayd Ibn Haritha with three hundred, to protect Medina while proclaiming takbir, and with them were the cavalry of the Muslims. When it was morning, they were safe. Abu Bakr used to say: We feared more for our children in Medina from the Bani Qurayza than from the Quraysh and Ghatafan. I used to go to the hill of Sal'a and look at the houses of Medina. When I saw them calm, I would praise God.¹

Waqidi said: Nabbash Ibn Qays set out by night from their fortress towards Medina. With him were ten of their strongest Jews, and they were saying, "perhaps we can take them by surprise." They reached Baqi al-Gharqad and found a group of Muslims who were companions of Salama Ibn Aslam, and attacked them, aiming arrows at them for a while. Then the Qurayza were exposed turning away. This reached Salama Ibn Aslam while they were in the

¹ - Al-Maghazi Al-Waqidi, p-225

region of Banu Haritha. He approached with his companions, until they reached the fortress of the Qurayza, and began to go around it until the Jews became afraid, and lit fires on their towers saying, “the inhabitants!” The Muslims destroyed the two poles of a well, and brought it down on them, so the Jews were not able to escape from their fortress and became very afraid.¹

When conditions pressed hard upon the people, Mohammad sent to Uyayna Ibn Hisn and to al-Harith Ibn Auf who were the leaders of Ghatafan and offered them a third of the dates of Medina on condition that they would go back with their followers and leave him and his men, so peace was made between them so far as the writing of a document. When Mohammad wanted to act he sent to the two Sa'ds and told them of it and asked their opinion. They said: “is it a thing you want us to do or something God has ordered you to do which we must carry out or is it something you are doing for us?” He said: “it is something I am doing for your sake. By God, I would not do it were it not that I have seen the Arabs have shot at you from one bow, and gathered against you from every side and I want to break their offensive against you! Sa'd Ibn Mu'adh said: 'We and these people were polytheists and idolaters, not serving God nor knowing him and they never hoped to eat a single date (of ours) except as guests or by purchase. Now, after God has honored and guided us to Islam and made us famous by you, are we to give them our property? We certainly will not. We

¹ - ibid, p-226

will give them nothing but the sword until God decides between us.' Mohammad said: you shall have it so. Sa'd took the paper and erased what was written, saying, let them do their worst against us.

The siege continued without any actual fighting, but some horsemen of Quraysh, among whom were Amr Ibn Abdu Wudd donned their armor and went forth on horseback to the station of Bani Kinana, saying, 'Prepare for fighting and then you will know who are true knights today.' They galloped forward until they stopped at the trench. When they saw it they exclaimed, 'This is a device which the Arabs have never employed! Then they made for a narrow part of the trench and beat their horses so that they dashed through it and carried them into the swampy ground between the trench and mount Sal'a. Ali with some Muslims came out to hold the gap through which they had passed. Amr Ibn Abdu Wudd had fought at Badr until he was wounded, so he had not been at Uhud. At the battle of the Trench he came out wearing a distinguishing mark to show it. When he and his contingent stopped he challenged anyone to fight him. Ali accepted the challenge and said to him: "Amr, you swore by God that if any man of Quraysh offered you two alternatives you would accept one of them." Yes, I did, he said. Ali replied, then I invite you to God and his apostle and to Islam.' He said that he had no use for them. Ali went on, then I call on you to dismount. He replied, 'O son of my brother, I do not want to kill you.' Ali said, 'But I want to kill you.' This enraged Amr that he got off his horse and hamstrung it and beat its face, then he advanced

on Ali, and they fought, the one circling round the other. Ali killed him and their cavalry fled, bursting headlong in flight across the trench.

Sa'd Ibn Mu'adh was shot by an arrow which severed the vein of his arm. Sa'd said "O God, if the war with Quraysh is to be prolonged spare me for it, for there is no people whom I want to fight more than those who insulted your apostle, called him a liar, and drove him out. O God, seeing that you have appointed war between us and them grant me martyrdom and do not let me die until I have seen my desire upon Bani Ourayza."

Safiya bint 'Abdu'l-Muttalib was in the fort of Hassan Ibn Thabit. She said: Hassan was with us there with the women and children. When a Jew came along and began to go round the fort. The Bani Qurayza had gone to war and cut out communications with Mohammad, and there was no one to protect us while Mohammad and the Muslims were at the enemy's throats unable to leave them to come to us if anyone turned up. I told Hassan that he could see this Jew going round the fort and I feared that he would discover our weakness and inform the Jews who were in our rear while Mohammad and his companions were too occupied to help us, so he must go down and kill him. "God forgive you", he said. You know quite well that I am not the man to do that." When he said that and I saw that no help was to be expected from him I girded myself and took a club, and went down to him from the fort above and hit him with the club until I killed him. This done, I went

hack to the fort and told Hassan to go down and strip him: I could not do it myself because he was a man. He said, I have no need to strip him, daughter of 'Abdu'l-Muttalib."

As God has described, Mohammad and his companions remained in fear and difficulty when the enemy came on them from above and below. Then Nu'aym Ibn Mas'ud from Ghatafan tribe came to Mohammad saying that he had become a Muslim though his own people did not know of it, and let him give him what orders he would. Mohammad said: 'You are only one man among us, so go and awake distrust among the enemy to draw them off us if you can for war is deceit.' Thereupon Nu'aym went off to Bani Qurayza with whom he had been a boon companion in heathen days, and reminded them of his affection for them and of the special tie between them. When they admitted that they did not suspect him he said: 'Quraysh and Ghatafan are not like you; the land is your land, your property, your wives, and your children are in it; you can not leave it and go somewhere else. Now Quraysh and Ghatafan have come to fight Muhammad and his companions and you have aided them against him, but their land, their property, and their wives are not here, so they are not like you. If they see an opportunity they will make the most of it; but if things go badly they will go back to their own land and leave you to face the man in your country and you will not be able to do so if you are left alone. So do not fight along with these people until you take hostages from their chiefs who will remain in your hands as

security that they will fight Muhammad with you until you make an end of him.' The Jews said that this was excellent advice.

Then he went to Quraysh and said to Abu Sufyan and his company: 'You know my affection for you and that I have left Muhammad. Now I have heard something which I think it my duty to tell you of by way of warning, but regard it as confidential.' When they said that they would, he continued: 'Mark my words, the Jews have regretted their action in opposing Muhammad and have sent to tell him so, saying: "Would you like us to get hold of some chiefs of the two tribes Quraysh and Ghatafan and hand them over to you so that you can cut their heads off? Then we can join you in exterminating the rest of them.' He has see word back to accept their offer; so if the Jews send to you to demand hostage, don't send them a single man.'

Then he went to Ghatafan and said: You are my stock and my family, the dearest of men to me, and I do not think that you can suspect me.' They agreed that he was above suspicion and so he told the same story as he had told Quraysh.

On the night of the Sabbath, it came about by God's action on behalf of His apostle that Abu Sufyan and the chiefs of Ghatafan sent 'Ikrima Ibn Abu Jahl to Bani Qurayza with some of their number saying that they had no permanent camp, that the horses and camels were dying; therefore they must make ready for battle and make an end of Muhammad once and for all. They replied that it was Sabbath, a day on which they did nothing, and it was well

known what had happened to those of their people who had violated the Sabbath. 'Moreover we will not fight Muhammad along with you until you give us hostages whom we can hold as security until we make an end of Muhammad; for we fear that if the battle goes against you and you suffer heavily you will withdraw at once to your country and leave us while the man is in our country, and we cannot face him alone.' When the messengers returned with their reply Quraysh and Ghatafan said that what Nu'aym told you is the truth; so send to Bani Qurayza that we will not give them a single man and if they want to fight let them come out and fight. Having received this message Bani Qurayza said: 'What Nu'aym told you is the truth. The people are bent on fighting and if they get an opportunity they will take advantage of it; but if they do not they withdraw to their own country and leave us to face this man here. So send word to them that we will not fight Muhammad with them until they give us hostages. Ouraysh and Ghatafan refused to do so and God sowed distrust between them and sent a bitter cold wind against them in the winter nights which upset their cooking pots and overthrew their tents.

When Mohammad learned of their dispute and how God had broken up their alliance he called Hudhayfa Ibn al-Yaman and sent him to them to see what the army was doing at night. He said Mohammad told me to go and see what the army was doing and not to do anything else until I returned to him. So I went out and mingled with the army while the wind and cold were dealing with

them as it did leaving neither pot, nor fire, nor tent standing firm. Abu Sufyan got up and said "O Quraysh, let every man see who is sitting next to him." So I took hold of the man who was at my side and asked him who he was and he said so-and-so. Then Abu Sufyan said: "O Quraysh, we are not in a permanent camp; the horses and camels are dying; the Bani Qorayza have broken their word to us and we heard disquieting reports of them. You can see the violence of the wind which leaves us neither cooking-pots, nor fire, nor tents to count on. Be off, for I am going" Then he went to his camel which was hobbled, mounted it, and beat it so that it got up on its three legs; by God its hobble was not freed until it was standing. Were it not that Mohammad had enjoined me not to do anything else until I returned to him, if I wished I could have killed him with an arrow. I returned to Mohammad as he was standing praying in a wrapper belonging to one of his wives. When he had finished I told him the news.

When Ghafaran heard of what Qureysh had done they broke up and returned to their own country. In the morning, Mohammad and the Muslims left the trench and returned to Medina, laying their arms aside.

The verses of Quran about the battle of the ditch¹

God most high revealed about the affair of the trench, mentioning His blessings and His sufficiency against their enmity and the evil suspicions among them and the words of those who

¹ - Al-Maghazi Al-Waqidi, p-242

spoke with hypocrisy. He said: *O you who believe, remember the Grace of God bestowed on you when there came down on you hosts to overwhelm you; but We sent a hurricane against them and forces that you did not see* (Quran 33:9). It was said: The soldiers who came to the believers were the Quraysh, Ghatafan, Asad and Sulaym. The troop that God sent against them was the wind. He mentions: *When they came to you from above you and below you, and behold the eyes became dim and the hearts gaped up to the throats, and you imagined various thoughts about God* (Quran 33:10). There were those who came to them, from above them, the Banu Qurayza, and from below them, the Quraysh, the Ghatafan, the Asad and the Sulaym. *In that situation were the Believers tried. They were shaken as by a tremendous shaking* (Quran 33:11). And *behold the Hypocrites and those in whose hearts is a disease said: God and His Messenger promised us nothing but delusions* (Quran 33:12). Referring to the words of Muattib Ibn Qushayr and those who had an opinion similar to his. “*Behold, you men of Yathrib,*” a party among them said, “*you cannot stand the attack, therefore go back.*” A band of them asked for leave saying, “*Truly our houses are exposed,*” though they were not exposed. They only intended to run away (Quran 33:13): The words of Aws Ibn Qayzī, and those of his people who had an opinion similar to his. *If an entry had been forced on them from their quarters (of the city)* (Quran 33:14). Meaning, from around it. And they were asked to apostatize, and they would certainly have done so with only a brief delay (Quran

33:14). Referring to the Hypocrites. *They had already covenanted with God not to turn their backs* (Quran 33:15), until God's words: *And even if you do escape, no more than a brief respite will you be allowed to enjoy* (Quran 33:1). Thalaba had promised God on the day of Uhud that he would never turn back, after Uhud. Then he mentioned the people of faith, when the factions came to them and besieged them. The Banu Qurayza helped them at the trench and the trials strengthened upon them. They said when they saw that: *This is what God and His messenger promised us, and God and His Messenger told us what was true* (Quran 33:22). Those are His words in *al-Baqara*: *Do you think that you shall enter the garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even Mohammad and those of faith who were with him cried: When will the help of God come? Ah! Verily the help of God is always near!* (Quran 2:214). And about His words: *Men who have been true to their covenant with God, of them some have completed their vow to the full* (Quran 33:23): He says they were killed or tried. *And some still wait* (Quran 33:23) to be killed or tried. *But they have never changed their determination in the least* (Quran 33:23). Meaning, their intentions have not changed. *That God may reward the men of truth and punish the Hypocrites if that be His will, or turn to them in mercy: For God is oft forgiving, most merciful* (Quran 33:24). Ishaq Ibn Yahya related to me from Mujahid, who said: The Messenger of God looked at Talha Ibn

Ubaydullah and said “This is one who fulfilled his vow completely.”

Critiques:

- This war was also a natural consequence of the previous caravan raids and killings by Mohammad.
- As mentioned before, based on Quran, whenever non-Moslems asked a miracle from Mohammad to prove his prophecy, he evaded, but among Moslems, he used to pretend to do miracles. For example, he pretended many times that his spit was miraculous and curing, and Moslems, who were mentally ready, would accept that. It is evident that when Moslems believed firmly that spit of Mohammad was miraculous, they would have felt that the hard ground was softer after Mohammad had splashed some water mixed with his spit on it.

Also, look how Moslem historians have made a miracle based on the observation of a small girl. If there was a miracle, why nobody else did see it? Wasn’t it possible that other Moslems too poured their date in the garment? Was it possible for the small girl to see all the behaviors of hundreds of people? Also, look how they made miracle from the broth, while a sheep cooked with water could feed many people.

Strong belief, prepares the mind of the believer to believe carelessly in claimed miracles without any research and scrutiny. Miracle-making have been a great bias of human mind throughout

history. They made miracles for trees, stones, buildings, statues, rivers, springs, clergies, priests and many other things, while none of them proved scientifically.

- It was mentioned earlier that Mohammad pursued three objectives through claiming prophecy i.e. power, wealth and sex; there are some supporting evidence in this war. When three lightning showed beneath the pick of Mohammad, Salman asked, “What was the meaning of this light beneath your pick as you struck?” He said: “Did you really see that, Salman? The first means that God had opened up to me the Yaman; the second Syria and the west; and the third the east

First, see how much Salman was simple-minded. He made miracle from these natural lightning. The worse is that Mohammad misused the stupidity of Salman by pretending that the lightning was really miracles.

Second, look at the love of Mohammad for conquering and governing the known world of that time. It is also evident from saying of a Moslem, as said, “Muhammad used to promise us that we should eat the treasures of Chosroes and Caesar and today not one of us can feel safe in going to the privy.” It shows that this was well known among Moslems. Also, consider how Mohammad said that; he did not say for example, “One day all people of the world will be monotheist and guided by God”, which could be the hope of a prophet; but he longed for the power and wealth of the most

powerful nations of that time, which could not be the objectives of a prophet.

Another evidence for love of Mohammad for wealth is that, Mohammad had a tent of leather, certainly waterproof, wind-proof and warm! It is evident that having such a tent in a very poor land like Arabia of that time had been one of the most luxurious assets.

- The great lust of Mohammad for sex is clear from his habit of bringing a few of his beautiful wives with himself in the wars. It was a privilege for Mohammad only. Aiesha and Zaynab were the youngest and most beautiful and most loved wives of Mohammad. He could not tolerate the lack of sex even during short times of the wars.

- While it is expected that a prophet would live at the same level of ordinary people, Mohammad had a privileged life even during the wars.

- Look how Mohammad spread superstitions in the society: it was narrated that at that time, Salman did the work of ten men, so that Qays gave him the evil eye and he was thrown to the ground by it. They asked Mohammad, and he said, “Tell him to take ablutions, wash with that water, and then turn the vessel upside down.” He did as told, and was released from the rope of envy.

If evil eye was right, many ordinary men could perform miracles, sickening or killing someone, bringing down an airplane, defeating an army and so on, just by a look. Why did Mohammad support these superstitions? It shows that Mohammad was a druid

like other druids, who dominate and make use of life, wealth and honor of the people. When people believe in evil eye and magic¹, they need someone to void them like druids and Mohammad; they could make the most out of these superstitions.

The raid on Bani Qurayza (massacre of all men, enslaving and raping all women, plundering all assets of the Jews)²

This war happened in the fifth year of Hijrat. As Waqidi said “Mohammad marched to them on Wednesday seven days left to the end of Dhul-Qada.

At the time of the noon-prayer Gabriel came to Muhammad wearing an embroidered turban and riding on a mule with a saddle covered with a piece of brocade. He asked Muhammad if he had abandoned fighting, and when he said that he had he said that the angels had not yet laid aside their arms and that he had just come from pursuing the enemy. 'God commands you, Muhammad, to go to Bani Qurayza. I am about to go to them to shake their stronghold.' Mohammad ordered it to be announced that none

¹ - The reality of magic is accepted by Islam too, as mentioned in the story of Moses, where magicians changed the ropes into snakes.

² - Sirat Ibn Ishaq (Hesham), p-461

should perform the afternoon prayer until after he reached Bani Qurayza. Muhammad sent 'Ali forward with his banner and the men hastened to it. 'Ali advanced until when he came near the forts he heard insulting language used of Muhammad. He returned to meet Muhammad on the road and told him that it was not necessary for him to come near those rascals. Muhammad said, 'Why? I think you must have heard them speaking ill of me,' and when 'Ali said that that was so he added, 'If they saw me they would not talk in that fashion.' When Muhammad approached their forts he said, 'You brothers of monkeys, has God disgraced you and brought His vengeance upon you?' They replied, 'O Abu'l-Qasim, you are not a barbarous person.'

Muhammad passed by a number of his companions in al-Saurayn before he got to Bani Qurayza and asked if anyone had passed them. They replied that Dihya Ibn Khalifa al-Kalbi had passed upon a white mule with a saddle covered with a piece of brocade. He said, 'that was Gabriel who has been sent to Bani Qurayza to shake their castles and strike terror to their hearts.'

When Muhammad came to Bani Qurayza he halted by one of their wells near their property called The Well of Ana. The men joined him.

Muhammad besieged them for twenty-five nights until they were sore pressed and God cast terror into their hearts. Now Hayy had gone with Bani Qurayza into their forts after Quraysh and

Ghatafan had withdrawn and left them, to keep his word to Ka'b Ibn Asad.

As Waqidi said¹ "The Banu Qurayza said, "We want to speak to you." Mohammad said, "Yes." They sent Nabbash Ibn Qays who spoke to Mohammad for a while. He said, "O Muhammad, we will accept what the Banu Nadhir accepted. To you will be our property and weapons, and in return our blood will be saved. We will set out from your land with our women and children. We will take what the camels can carry except for the weapons." Mohammad refused. So they said, "Save our blood and give us our women and children, and we will not load our camels." Mohammad said, "No. You will submit only to my judgment." Nabbash returned to his companions with the reply of Mohammad. Ka'b Ibn Asad said, Muhammad will not spare a single man except those who follow him."

When they felt sure that Muhammad would not leave them until he had made an end of them Ka'b Ibn Asad said to them: 'O Jews, you can see what has happened to you; I offer you three alternatives. Take which you please.' (i) We will follow this man and accept him as true, for by God it has become plain to you that he is a prophet who has been sent and that it is he that you find mentioned in your scripture; and then your lives, your property, your women and children will be saved. They said, 'we will never abandon the laws of the Torah and never change it for another.' He

¹ - Al-Maghazi Al-Waqidi, p-246

said, 'Then if you won't accept this suggestion (ii) let us kill our wives and children and send men with their swords drawn to Muhammad and his companions leaving no encumbrances behind us until God decides between us and Muhammad. If we perish, we perish, and we shall not leave children behind us to cause us anxiety. If we conquer we can acquire other wives and children.' They said, 'Should we kill these poor creatures? What would be the good of life when they were dead?' He said, 'Then if you will not accept this suggestion (iii) tonight is the eve of the Sabbath and it may well be that Muhammad and his companions will feel secure from us then, so come down, perhaps we can take Muhammad and his companions by surprise.' They said: 'Are we to profane our Sabbath and do on the Sabbath what those before us of whom you well know did and were turned into apes?' He answered, 'not a single man among you from the day of your birth has ever passed a night resolved to do what he knows ought to be done.' Waqidi said¹, "So they disputed and were at a loss. They regretted what they did, and were tender regarding their women and children. The women and children when they saw their weakness were deeply depressed and cried, so they felt sorry for them."

Then they sent to Muhammad saying, 'Send us Abu Lubaba (for they were allies of al-Aus), that we may consult him.' So Muhammad sent him to them, and when they saw him they got up to meet him. The women and children went up to him weeping in

¹ - Al-Maghazi Al-Waqidi, p-247

his face, and he felt sorry for them. Waqidi said “Ka'b Ibn Asad said to Abu Lubaba The invasion is strong against us and is destroying us, and Muhammad refuses to withdraw from our fortress until we yield to his judgment. If he forgive us we will go ahead to the land of Syria or Khaybar, and we will never stop close to him nor regroup against him.”¹

They said, 'Oh Abu Lubaba, do you think that we should submit to Muhammad's judgment?' He said, 'yes,' and pointed with his hand to his throat, signifying slaughter. Abu Lubaba said, My feet had not moved from the spot before I knew that I had been false to God and His apostle.' Then he left them and did not go to Muhammad but bound himself to one of the pillars in the mosque saying, 'I will not leave this place until God forgives me for what I have done,' and he promised God that he would never go to Bani Qurayza and would never be seen in a town in which he had betrayed God and His apostle. When Mohammad heard about him, for he had been waiting for him a long time, he said , If he had come to me I would have asked forgiveness for him, but seeing that he behaved as he did I will not let him go from his place until God forgives him.' The forgiveness of Abu Lubaba came to Muhammad at dawn.

Tha'laba Ibn Sa'ya, Uayd his brother, and Asad Ibn 'Ubayd of Bani Hadl who were not related to Bani Qurayza or Bani al-

¹ - ibid, p-248

Nadhir accepted Islam the night on which Bani Qurayza surrendered to Muhammad's judgment.

In the morning, they submitted to Muhammad's judgment and al-Aus leapt up and said, 'O Apostle, they are our allies, not allies of Khazraj, and you know how you recently treated the allies of our brethren.' When Muhammad had besieged Bani Qaynuqa' who were allies of al-Khzraj and when they submitted to his judgment 'Abdullah Ibn Ubayy had asked him for them and he gave them to him. Waqidi said, "Our confederates have regretted their breaking of the agreement, so give them to us." When al-Aus spoke thus Muhammad said, 'Will you be satisfied, O Aus, if one of your own number pronounces judgment on them?' When they agreed he said that Sa'd Ibn Mu'adh was the man. When Muhammad appointed him umpire in the matter of Bani Qurayza, his people came to him and mounted him on a donkey on which they had put a leather cushion, he being a corpulent man. As they brought him to Muhammad they said, 'Deal kindly with your friends, for Muhammad has made you umpire for that very purpose.' When they persisted he said, 'The time has come for Sa'd in the cause of God, not to care for any man's reproach.' Some of his people who were there went back to the quarter of Bani 'Abdu'l Ashhal and announced to them the death of Bani Qurayza before Sa'd got to them, because of what they had heard him say.

When Sa'd reached Muhammad and the Muslims, Muhammad told them to get up to greet their leader. The

immigrants of Quraysh thought that Muhammad meant the Ansar, while the latter thought that he meant everyone, so they got up and said 'O Abu' Amr, Muhammad has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgment I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of Muhammad not mentioning him out of respect, and Muhammad answered Yes. Sa'd said, 'Then I give judgment that the men should be killed, the property divided, and the women and children taken as captives.' Muhammad said to Sa'd, 'You have given the judgment of Allah above the seven heavens!

Then Bani Qurayza surrendered, and Muhammad confined them in the quarter of daughter of al-Harith, a woman of Bani al-Najjar. Then Muhammad went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Hayy Ibn Akhtab and Ka'b Ibn Asad, their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to Muhammad they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until Muhammad made an end of them.

Hayy was brought out wearing a flowered robe in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil, ' with his hands bound to his neck by a rope. When he saw Muhammad he said, 'By God, I do not blame myself for opposing you, but one whom God forsakes will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off.

'A'isha said: 'Only one of their women was killed. She was actually with me and was talking with me and laughing immoderately as Muhammad was killing her men in the market when suddenly an unseen voice called her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed,' she replied. 'What for' I asked. 'Because of something I did,' she answered. She was taken away and beheaded. 'A'isha used to say, 'I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed'.

Thabit Ibn Qays had gone to al-Zabir Ibn Data al-Qurazi who was. Alzabir had spared Thabit during the pagan era. Thabit came to him (he was then an old man) and asked him if he knew him, to which he answered, 'Would a man like me not recognize a man like you?' He said, 'I want to repay you for your service to me.' He said, 'The noble repays the noble.' Thabit went to Muhammad and told him that al-Zabir had spared his life and he wanted to

repay him for it, and Muhammad said that his life would be spared. When he returned and told him that Muhammad had spared his life he said, 'What does an old man without family and without children want with life?' Thabit went again to Muhammad, who promised to give him his wife and children. When he told him he said, 'How can a household in the Hijaz live without property?' Thabit secured Muhammad's promise that his property would be restored, came, and told him so, and he said, 'O Thabit, what has become of him whose face 'was like a Chinese mirror in which the virgins of the tribe could see themselves, Ka'b Ibn Asad?' 'Killed,' he said. 'And what of the prince of the Desert and the Sown, Hayy Ibn Akhtab?' 'Killed.' 'And what of our vanguard when we attacked and our rearguard when we fled, 'Azzal Ibn Samaw'al?' 'Killed.' 'And what of the two assemblies?' meaning Bani Ka'b Ibn Quray and Bani 'Amr Ibn Quray?-a. 'Killed.' He said, 'Then I ask of you, Thabit, by my claim on you that you join me with my people, for life holds no joy now that they are dead, and I cannot bear to wait another moment' to meet my loved ones.' So Thabit went up to him and struck off his head. When Abu Bakr heard of his words 'until I meet my loved ones' he said, 'Yes, by Allah he will meet them in hell for ever and ever.'

Muhammad had ordered that every child whose hairs were grown (hairs on pubis, above penis, is the sign of adulthood in Islam) should be killed. 'Atiya al-Qurazi said: I was a lad and they found that my hairs were not grown so they let me go.

Salma daughter of Qays, one of the maternal aunts of Muhammad who had prayed with him both towards Jerusalem and towards Mecca and had sworn the allegiance of women to him-asked him for Rifa'a Ibn Samaw'al al-Qurazi who was a grown man who had sought refuge with her, and who used to know them. She said that he had alleged that he would pray and eat camel's flesh (i.e. he converted to Islam), so he gave him to her and she saved his life.

Waqidi said “Sad Ibn Ubada and al-Hubab Ibn al-Mundhir came and they said: O Messenger of God, indeed the Aws detest the killing of the Banu Qurayza because of the significance of their confederacy. Sad Ibn Muadh said, “O Messenger of God, those who are good among the Aws do not detest it. For those who detest it among the Aws, may God not satisfy him.” Usayd Ibn Hudayr stood up and said, “O Messenger of God, do not leave one of the houses of the Aws, except you apportion the Jews to it. As for those who are displeased, God will force him. So send to my house first.” He sent to the Banu Abd al-Ashhal with two. Usayd Ibn Hudayr cut off the head of one of them and Abu Naila killed the other. And he sent to the Banu Haritha with two. Abu Burda Ibn al-Niyyar struck off the head of one of them, and Muhayyisa finished him off. Abu Abs Ibn Jabar killed the other, and Zuhayr Ibn Rafi finished him off. He sent two prisoners to the Banu Zafar. Qatada Ibn al-Numan killed one of them and Nadr Ibn al-Harith killed the other. He sent two prisoners to the Banu Muawiya. Jabar Ibn Atik

killed one of them and Numan Ibn Asar killed the other, an ally of theirs from the Baliyy. They said: Send the Banu Amr Ibn Awf two prisoners, Uqba Ibn Zayd and his brother Wahb Ibn Zayd. Uwaym Ibn Saida killed one of them and Salim Ibn Umayr killed the other.”¹

Waqidi said, “Aisha used to say that the Banu Qurayza continued to be killed that day until it was night and that they were slaughtered throughout the night with the help of a torch. It was said, then they were covered with the dust in the trench. Whoever they doubted had reached puberty they looked into his underwear. If he had grown hair he was killed, and if not he was taken prisoner. In addition, he narrated that when the women of the Banu Qurayza were moved to the house of Ramla bt. al-Harith and the House of Usama, were saying, “Would that Muhammad will set the men free and accept a ransom.” When it was morning and they learned of the killing of their men, they screamed and ripped their clothes from the neckline, tore their hair, and slapped their cheeks for their men.²

Then Muhammad divided the property, wives, and children of Bani Qurayza among the Muslims, and he took out the fifth. A horseman got three shares, two for the horse and one for his rider. A man without a horse got one share. On the day of Bani Qurayza there were thirty-six horses. It was the first booty on which lots

¹ - Al-Maghazi Al-Waqidi, p-253

² -Al-Maghazi Al-Waqidi, p-254

were cast and the fifth was taken. According to its precedent and what Muhammad did the divisions were made, and it remained the custom for raids. Then Muhammad sent Sa'd Ibn Zayd with some of the captive women of Bani Qurayza to Najd and he sold them for horses and weapons.

Waqidi said, "The prisoners included a thousand women and children. Two sisters were separated when they matured, and a mother from her daughter when she matured. A mother with her little child was sold among the polytheist Arabs, and the Jews of Medina, Tayma, and Khaybar who came out with them. But when there was a little child who was not with his mother, he was not sold among the polytheists or the Jews, but kept with the Muslims."¹

Muhammad had chosen one of their women for himself, Rayhana, wife of Bani 'Amr Ibn Qurayza, and she remained with him until she died, in his ownership. Waqidi said, "Rayhana was a beautiful woman." Muhammad had proposed to marry her and put the veil on her, but she said: 'Nay, leave me as your property, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. So Muhammad put her aside and felt some displeasure. Then she accepted Islam and this gave him pleasure.

Quranic verses about the Bani Qurayza

¹ - Al-Maghazi Al-Waqidi, p-257

Here, Ibn Ishaq mentioned the Quranic verses about Trench and Bani Qurayza, which consisted of the verses mentioned after the trench war and the following two verses, which are clearly about Bani Qurayza:

And He brought down those of the Scripture people who helped them (i.e. Bani Qurayza), from their. And he cast terror into their hearts; some you slew and some you captured (i.e. he killed the men and captured the women and children (Quran 33/26). 'And caused you to inherit their land and their dwellings, and their property, and a land you had not trod. For Allah can do all things (Quran 33/27).

Death of Sa'd

When the affair of Bani Qurayza was disposed of, Sa'd's wound burst open and he died. It was said that Gabriel came to Muhammad when Sa'd was taken, in the middle of the night wearing an embroidered turban, and said, 'O Muhammad, who is this dead man for whom the doors of heaven have been opened and at whom the throne shook?' Muhammad got up quickly dragging his garment as he went to Sa'd and found him already dead. Sa'd was a fat man and while the men carried him they found him light. Some of the hypocrites said, 'He was a fat man and we have never carried a lighter bier than his.' When Muhammad heard of this he said, 'He had other carriers as well. By Him Who holds my life in

His hand the angels rejoiced at (receiving) the spirit of Sa'd and the throne shook for him.'

Critique:

- It was said that Jews were insulting Mohammad as Ali approached them. When Muhammad approached their forts he said, 'You brothers of monkeys'. Is insulting bad by Jews but good by Mohammad?
- As Muhammad passed by a number of his companions in al-Saurayn before he got to Bani Qurayza, asked if anyone had passed them. They replied that Dihya Ibn Khalifa al-Kalbi had passed upon a white mule with a saddle covered with a piece of brocade. He said, 'that was Gabriel who has been sent to Bani Qurayza to shake their castles and strike terror to their hearts.'

Note that how Mohammad was deceiving people. As said before, it is mentioned in Quran that non-Moslems asked Mohammad several times to present a miracle or to show them an angle to make them confident of his prophecy, but he never did that. Nevertheless, among his followers he used to pretend that he was doing miracles, like this event. If he was right, why he did not do that before non-Moslems too. In addition, claiming that such a man or animal was an angle or Satan, could be done by anyone.

- The chief of Bani Qurayza said to his people, I offer you three alternatives. Take which you please.' (i) We will follow this man and accept him as true, for by God it has become plain to you that

he is a prophet who has been sent and that it is he that you find mentioned in your scripture.

This is a baseless claim. Firstly, there was no Moslem among Jews to hear the chief of Bani Qurayza. Secondly, it was not narrated from a Jew, but narrated from Moslems. Thirdly, there is nothing as such in the religious books of the Jews. Fourthly, Mohammad never gave the book address of his claim. If he was right, he could have shown it in the books of Jews in front of all people. Fifthly, as you read several times, Jews were so obedient to their religion that even did not spoil Sabbath and they were ready to die for their religion. Was it possible that they had seen the order of Torah that they should obey Mohammad, but disregarded it?

- Mohammad was looking for an excuse to attack Jews; this time he found it too. You read already, that Bani Qurayza kept their treaty with Mohammad during previous wars against Jews. They even gave various tools to Mohammad for digging the trench. Nevertheless, by insistence of Hayy ibn Akhtab, their chief broke his treaty with Mohammad. However, he regretted it soon and asked Mohammad to forgive him. In addition, no physical war happened between Jews and Moslems in the trench war. Only one Jew was killed by a Moslem woman. In this context, we try to judge impartially about the attack on Bani Qurayza.

Firstly, it was necessary that all Arabs and Jews to unite and attack Mohammad and get rid of so many robberies, caravan raids, killings, enslaving and rapes. Mohammad used his treaties with

non-Moslems as a tool to avoid fighting in several fronts, and in proper situations, he used to break the treaties one by one and attack various tribes one after another. Therefore, they should not trust Mohammad and his treaties and they should attack him unitedly. However, for whatever reason, they could not accomplish that.

Secondly, even so, we suppose that the chief of Bani Qurayza had no right to break his treaty with Mohammad; he committed a crime and should have been punished. But what about other people of Bani Qurayza? Notice that ordinary men and women of Bani-Qurayza had no role at all in breaking the peace-treaty. It was done by the head of the tribe. Even in today's democratic governments it is the president who decides to fight or make peace with other nations, let alone the primitive tribes of 1400 years ago in which people had no voice at all. Therefore, Mohammad had no right to hurt anyone other than the few responsible for breaking the peace-treaty. Why all innocent men were slaughtered; why all innocent women were enslaved; why all innocent women and girls were raped?

Mohammad enslaved all the women, girls and small boys. The very same night of killing, Moslems took their share of women and girls to their beds and raped them. It needs unimaginable brutality and inhumanity to rape mournful weeping women and small girls who were in the midst of a war for weeks, and all their fathers, brothers, and relatives were killed before their very eyes.

For what sin?! Why so many ordinary people were killed for the sin of one person (their master)? In addition, what was the sin of children, some killed (13-15 year old boys), some enslaved (girls younger than 9 and boys younger than 13) and some both enslaved and raped (girls older than 9)?

What Mohammad did is exactly similar to the following example; suppose Iranian leader is hostile towards America; is it right that American troops kill all Iranian men? Is it right that Americans eradicate Iranian nation completely for the sin of their leader?

In addition, Mohammad confiscated everything belonged to the Jews including foods, cloths, cattle, camels, homes, land, farms and all other assets. After some time, some captives were sold, and with their money, Mohammad bought new armament for more killing of non-Moslems. In this way, Mohammad eradicated a whole community of the Jews for the sins of a few, which is comparable to Hitler's final solution. THIS IS THE MODEL PRESENTED BY MOHAMMAD FOR THE WHOLE HISTORY; TRUE MOSLEMS MUST DO THE SAME.

To realize the depth of this brutality, you should put yourself in place of the victims. Your chief made a decision and you were decapitated one by one. Suppose you are a small girl, playing with toys; they take you, separate you from your family, and hand over you to an Arab as sex-slave; you should do forced-labor for your master for your lifetime and your master rapes you

from the very night to the end of your life. Suppose you are a 12-13 years old boy, they take you before the slaughter trench; they see that some hairs are grown on your pubis, so they behead you. For what sin?!

- Slavery is an inherent part of the caste system of Islam. Tens of verses of Quran and hundreds of Hadiths are about slavery and its rules. Mohammad, his descendants, his companions, all Caliphs and most great scholars have had slaves and bondwomen until recently. During period of Umar and Othman (2nd and 3rd Caliphs after Mohammad), number of slaves of some of the great companions of the prophet reached more than a thousand. *Islam produced the greatest slave-capturing and slaveholding of the known history of mankind.*

Slave is a commodity, bought, sold and inherited. Slave is always doing force-labor for his lord, is punished arbitrarily, and has no right to sue his master. Slave is deprived of most human rights, and his main right is to get enough food and shelter to keep him alive to serve his master. If a slave killed a free man, the slave will be killed, but if a free man killed a slave, the killer will not be killed, and based on Sonnat the killer just pay the price of the killed slave to his master. If the killer is the master (owner) of the slave, he does not pay anything and will not be punished.

The condition of women slaves (sex-slaves) is worse; they have to fulfill the sexual desire of their masters as well. The owner of a woman slave can have sexual intercourse with her as he

wishes, even if the slave have had a husband before being bought or captured. Verse 4/23 of Quran mentions the women that having sexual intercourse with them is prohibited, then in the next verse states:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أُيُّمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (نساءٌ ٢٤) -

Translation: Also (forbidden are) women already married, except those (captives and slaves) whom you possess (Quran: 4/24).

Revelation circumstance of this verse is:

عن أبي سعيد الخدري قال أصبنا نساء من سبي أوطاس لهن أزواج فكرهنا -
أن نقع عليهن ولهن أزواج فسألنا النبي فنزلت والمحصنات من النساء إلا ما
ملكت أيمانكم فاستحللنا فرو جهن (تفسير طبرى ج ٥).

Translation: Abi Saied said: in war with Aoutas we captured some married women, we do not like to have sexual intercourse with them while they have husbands. We asked the prophet; he revealed this verse and let us have sex with them.¹

Consider that even the Bedouin Arabs of that time abominated having sex with the married captives, but Mohammad eradicated this humane and moral abstinence. You read that in this war, Mohammad killed a Jew and take his beautiful wife (Rayhana) for himself. Is this human, let alone prophet, who rapes a mournful woman?

¹ - Tabary critiqueary Vol. 5; also narrated by Muslem, Nesaei, Aboo Davood, etc.

This is one of the most detestable and inhumane rules of Islam that makes captive women of non-Moslems, sexual slaves forever. Islam made slavery eternal; as long as Islam is alive, slavery is acceptable and alive. You are seeing that how slavery is reviving by the most faithful and righteous Moslems, Islamic state in Iraq and Syria.

You heard that some dictators let their army rape women of a village or a city for one night, or one week or so. How brutal, inhumane and shameful is this behavior? Now look! Quran orders Moslems to enslave and rape all non-Moslem women (including women of Christians and Jews as long as they do not surrender to Islamic government) throughout the world and throughout the history forever!! *This is the most heinous, brutal and shameful rule ever legislated by anyone in human history.*

- Some Moslems of Medina looked at mass slaughter of the Jews as severe, immoral and brutal, so they abstained from killing. Mohammad employed various methods to alleviate this moral obscenity.

Firstly, he chose Sa'd as judge to put the blame on his shoulder. However, he chose the worst enemy of the Jews, as Sa'd, during trench war had wished to be alive to see killing of Bani Qurayza. In addition, as it is evident from the story, all Moslems knew the opinion of Mohammad and Sa'd convicted the Jews to what Mohammad wanted.

Secondly, Mohammad held God responsible for all these brutalities. By saying to Sa'd, 'You have given the judgment of Allah above the seven heavens'. By glorifying Sa'd so much after his death, implying that his judgment was completely approved and rewarded by God. By revealing two verses mentioning that, God supports all these inhumanities. As mentioned earlier, Mohammad used to make some verses after various events and wars claiming that his brutalities and war crimes were done by the order of God.

Thirdly, people of Aus tribe were confederate with Bani Qurayza and they thought that mass slaughter is immoral and brutal, so they abstained from killing Jews. Mohammad wanted to abolish this moral concern, to wipe out any humanity remained in them, to teach them killing innocents and to teach them to break their peace treaty, so he sent some of the captives in front of the Aus homes and ordered them to kill the captives. Ibn Hesham said that Mohammad ordered that every Jew should be killed by two Aus men, one should strike the neck first and the second one should cut off his head by another strike. Mohammad wanted that everyone contribute in this horrendous crime. *This order is very thinkable*; when several people cooperate in a crime, the feeling of guilty diffuses and will be tolerable and people easily adapt to the crime. This was exactly what Mohammad wanted to gain. He wanted to promote his followers to a level that their hearts and their hands never shake during killing. This reminds me of a story of Genghis. One day he asked his troop, if anyone felt pity for killing

someone. A soldier said I did; one time I wanted to kill a baby, so I put the tip of my sword in his mouse. The baby thought that it was the breast of his mom and started to suckle the blade, so I felt pity but I killed him. Genghis killed this soldier and said, nobody in my troop should feel sorry of his killings. This is exactly what Mohammad wanted to teach Moslems; even he wanted his followers to get pleasure of killing non-Moslems as said in Quran and mentioned earlier in this book. You saw these cold-blooded killings in recent decades by Khomeini, Taliban, Alqaedah, Boko-Haram and Islamic state in Syria and Iraq. *This is Mohammadian education.*

- Returning to the main question of this book, do you think this man could be a prophet. Is it possible that God be so criminal, unjust, merciless and abject to give such a man prophecy? It was acceptable if Mohammad was the messenger of Genghis, Stalin or Hitler, not the messenger of God. However, even Stalin and Hitler did not enslave and rape all women, and did not kill all men.

The killing of Sallam Ibn Abu'l-Huqayq (the Sixth terror)¹

When the fight at the trench and the affair of the Bani Qurayza were over, the matter of Sallam Ibn Abu'l-Huqayq known as Abu Rafi' came up in connection with those who had collected the mixed tribes together against Mohammad. Now Aus had killed Ka'b Ibn al-Ashraf before Uhud because of his enmity towards Mohammad and because he instigated men against him, so Khazraj asked and obtained Mohammad's permission to kill Sallam who was in Khaybar. One of the things which God did for His apostle was that these two tribes of the Ansar, Aus and Khazraj, competed the one with the other like two stallions: if Aus did anything to Mohammad's advantage Khazraj would say, 'They shall not have this superiority over us in Mohammad's eyes and in Islam' and they would not rest until they could do something similar. If Khazraj did anything Aus would say the same. When Aus had killed Ka'b for his enmity towards Mohammad, Khazraj used these words and asked themselves what man was as hostile to Mohammad as Ka'b? And then they remembered Sallam who was in Khaybar and asked and obtained Mohammad's permission to kill him. Five men went to him and Mohammad appointed 'Abdullah Ibn 'Atik as their leader, and he forbade them to kill women or children.

¹ - Sirat Ibn Ishaq (Hesham), p-482; the fifth terror was terror of Amr in Bani Nadhir event

Waqidi said, “They set out on the night of the Monday at daybreak on the fourth of Dhul-Hijja, forty-six months AH, and they were gone for ten days. It was said, we set out from Medina until we reached Khaybar. The foster mother of Abdullah Ibn Atik, a Jewish woman who had nursed him, was in Khaybar. When we reached Khaybar, Abdullah sent to his mother informing her of his situation. She came out to us with a basket filled with dates, pickles and bread, and we ate of it. Then, he said to her, “Evening is coming upon us, put us up for the night at your place and take us into Khaybar.” His mother said, “How will Khaybar be possible when there are four thousand warriors in it? Whom do you want there?” He replied, “AbuRafi.” She said, “You will not be able to reach him.” He said, “By God, I will kill him or be killed instead before that.” She said, “Come to me at night.” They entered when the people of Khaybar were sleeping. Abdullah’s mother had said to them, “Enter, during the socializing of the people, and when the traffic of feet has subsided, hide.” So they did, and they came to her and she said, “indeed the Jews do not lock their doors upon themselves for fear that a guest may knock on them during the night, so that anyone arriving in the courtyard not having been given hospitality, will find the door open, and may enter and eat.” When the sound of feet had subsided she said, “Go and ask to be admitted to AbuRafi, saying ‘We have brought AbuRafi a gift,’ and they will open up for you.” So they did, and they did not pass a door of a house of Khaybar but they locked it, until they had locked

every house in the entire village, when, finally, they reached the ladder at the castle of Sallam. He said: We ascended and sent Abdullah Ibn Atik because he speaks Yahudiyya. Then they asked to be entered to AbuRafi, and his wife came out and said, "What is your business?" Abdullah Ibn Atik said, speaking Yahudiyya, "I bring AbuRafi a gift." She opened for him, but when she saw the weapons, she wanted to scream. Abdullah Ibn Unays said: We crowded through the door to try to get to him first, and she wanted to shout, so I pointed the sword at her. He said, I hated that my companion overtook me, to him. He said, she was calm for a while. Then I said to her, "Where is AbuRafi? Tell me, and I will not strike you with the sword." She said, "He is there in the house."¹

Ibn Ishaq narrated, when they got to Khaybar they went to Sallam's house by night, having locked every door in the settlement on the inhabitants. Now he was in an upper chamber of his to which a ladder led up. They mounted this until they came to the door and asked to be allowed to come in. His wife came out and asked who they were and they told her that they were Arabs in search of supplies. She told them that their man was here and that they could come in. When we entered, we bolted the door of the room on her and ourselves fearing lest something should come between us and him. His wife shrieked and warned him of us, so we ran at him with our swords as he was on his bed. The only thing that guided us in the darkness of the night was his whiteness like an

¹ - Al-Maghazi Al-Waqidi, p-192

Egyptian blanket. When his wife shrieked one of our number would lift his sword against her; then he would remember Mohammad's ban on killing women and withdraw his hand; but for that we would have made an end of her that night. When we had smitten him with our swords 'Abdullah Ibn Unays bore down with his sword into his belly until it went right through him, as he was saying Qatni, qatni, i.e. It's enough.

We went out. 'Abdullah Ibn 'Atik had poor sight, and fell from the ladder and sprained his arm severely, so we carried him until we brought him to one of their water channels and went into it. The people lit lamps and went in search of us in all directions until, despairing of finding us, they returned to their master and gathered round him as he was dying.

We asked each other how we could know that the enemy of God was dead, and one of us volunteered to go and see; so off he went and mingled with the people. He said, 'I found his wife and some Jews gathered round him. She had a lamp in her hand and was peering into his face and saying to them 'By God, I certainly heard the voice of 'Abdullah Ibn 'Atik. Then I decided I must be wrong and thought "How can Ibn 'Atik be in this land?"' Then she turned towards him, looking into his face, and said, 'By the God of the Jews he is dead!' Never have I heard sweeter words than those.

Then he came to us and told us the news, and we picked up our companion and took him to Mohammad and told him that we had killed God's enemy. Waqidi narrated, "We arrived before

Mohammad, and he was at the pulpit. When he saw us he said, “May your faces prosper!” We replied, “And may your face prosper, Oh Messenger of God.” He said, “Did you kill him?” We said, yes.¹ We disputed before him as to who had killed him, each of us laying claim to the deed. Mohammad demanded to see our swords and when he looked at them he said, ‘It is the sword of 'Abdullah Ibn Unays that killed him; I can see traces of food on it.’

Critique:

- One is permitted to kill someone only in defense, if the other side attacked him with the intention of killing. Killing others for their disapproval of one's opinion or belief is a great crime. Look how they used every treachery to terror a person who did not use sword against them.
- Look, how much pleasure Mohammad and the terrorists were taking from the killing. Mohammad managed to nurture people who take pleasure of killing.
- Notice that terror of Sallam was the breach of covenant with Kheibar tribe. Mohammad looked for every pretext to break his peace-treaty with non-Moslems to attack them, but if they broke their treaty, they would be eradicated by Mohammad.

¹ - Al-Maghazi Al-Waqidi, p-193

Amr Ibn Aas and Khalid Ibn Valid accepted Islam

After the trench war, these two came to Medina and accepted Islam. It was said that Othman Ibn Talha had been with them and accepted Islam too.¹ No reason was mentioned for their conversion.

Killing of Sufyan Ibn Khalid Ibn Nubayh (the seventh terror)²

Abdullah Ibn Unays said: I set out from Medina on Monday the fifth of al-Muharram, the fifty-fourth month AH. I was absent for twelve nights, and arrived on the Sabbath, with seven days left in al-Muharram.

It reached Mohammad that Sufyan Ibn Khalid Ibn Nubayhal-Hudhali, the Lihyani, had alighted at Urana and its suburbs with people from his and other tribes. He had gathered a group to attack Muhammad. Many people from the exhausted crowds had recourse to him. Muhammad called Abdullah Ibn Unays and sent him, by himself, on an expedition to kill Sufyan. Muhammad said to him, “Attach yourself to the Khuza'a (i.e. say I am from the Khuza'a tribe).” And Abdullah Ibn Unays said, “O

¹- Abridged from Sirat Ibn Ishaq (Hesham), p-484

² - Al-Maghazi Al-Waqidi, p-261

Messenger of God, I do not know him. Describe him to me.” Muhammad said, “Indeed when you see him you will dread him, fear him, and remember Satan.” But I did not fear men, so I said, “O Messenger of God, I have not feared anything, ever.” Muhammad said, “It will be a sign between you and him that you will shudder when you see him.” I asked permission of the Prophet to speak freely. He said, “You may say whatever comes to you.”

He said, I took my sword and nothing more, and set out to find the Khuza'a. I took the road until I reached Qudayd, where I found many Khuza'a who offered me beasts to ride on, and escorts, but I did not desire that. I set out until I came to Batn Sarif, and then turned until I arrived at Urana. I began to tell those whom I met that I desired Sufyan Ibn Khalid, for I would be with him, until when I was in Batn Urana I met him marching, and behind him were people and those who were attracted and drawn to him. When I saw him I feared him, and recognized him by the description that Muhammad gave me. I saw myself drip with perspiration and I said, “By God, His Messenger said truly!”

It was the time of the Asr prayer when I saw him, and I prayed while walking and pointing with my head. When I was near him, he said, “Who is this man?” I said, “A man from the Khuza'a. I heard that you were gathering against Muhammad, and I have come to be with you.” He said, “Yes, indeed, I am in the group against him.” I walked with him and conversed with him, and he was delighted by my conversation. I recited a poem and I said, “It

is wondrous that Muhammad innovates a new thing with this new religion. He deserts the forefathers and ridicules their values.” He said, “Muhammad has not met anyone like me!”

He was supporting himself on a stick striking the ground until he reached his tent. His companions separated from him to their stations near him for they were around him. He said, “Come forward O brother of the Khuza'a!” and I drew near him. He said to his slave girl, “Bring me some milk!” She brought some milk and served it to me. I took a sip and then gave it to him. He gulped it just as a camel until his nose was hidden in the froth. Then he said, “Sit,” and I sat with him, until when the people became calm and slept, and he became calm, I took him by surprise, killed him, and took his head. Then I turned, leaving his women crying over him.

I escaped and ascended the mountain and entered a cave. The search of the cavalry and men approached and dispersed in every direction. I was hiding in the cavern of the mountain. The spider built its web over the cavern. A man approached, and he had a water bottle while his sandals were in his hands—I was afraid, but my gravest problem was thirst, and I remembered Tihama and its heat—He put down his water bottle and sandals and urinated at the mouth of the cavern. Then he said to his companions, “There is no one in this cave,” so they turned and went back. I went to the water bottle and drank from it and took the sandals and put them on. I traveled by night, and concealed myself by day until I came to Medina and found the Prophet in the mosque. He said, “May you

prosper!" and I said, "May you prosper, O Messenger of God." I placed Sufyan's head before him and informed him of my news. He gave me a stick and said, "Support yourself in Paradise with it. Indeed there are but a few who have such supports in Paradise." That stick stayed with Abdullah Ibn Unays until he died. He willed that his family insert it in his coffin.

Critique:

- In Sirrah books, there is little information about the enemies of Mohammad and their motivations, and if there is something, it is biased in favor of Mohammad. In this condition that Mohammad was attacking tribes one after another, getting prepared for defense was both reasonable and necessary. Therefore, it is most probable that they were getting ready to defend themselves in case they were attacked by Mohammad. But, Mohammad attacked them in advance, kill their leaders or kill their influential men. Since, one is permitted to kill someone only in defense, if the other side attacked him with the intension of killing, so this terror was a crime.

The method of Mohammad was the law of jungle. If every nation attacks its enemies or terrorizes their chiefs without being attacked, the world would be full of wars and brutalities.

- Look, how Mohammad teaches lying, deceit and dishonesty to his terrorists. In behavior of Mohammad with non-Moslems, there is nothing as morality and humanity.

The raid of al-Qurta (killing the owners and plundering the herds)¹

Muhammad Ibn Maslama said: I set out on the tenth al-Muharram, and I was absent for nineteen days. I arrived with a night left to al-Muharram, the fifty-fifth month AH.

Mohammad sent Muhammad Ibn Maslama with thirty men, including Abbad Ibn Bishr and Salama Ibn Salama Ibn Waqash and al-Harith Ibn Khazama to the BanuBakr Ibn Kilab (a tribe). He commanded him to march by night and hide by day, and plunder them. They marched by night and hid by day until when he was in al-Sharaba, he met a camel-litter and sent one of his companions to ask about it. The messenger went and returned to him and said, “They are the people of Moharib tribe.” So they alighted close to them. They disbanded and revived their cattle. He granted them respite until when they were departing he attacked them. He killed a few, but the rest of them fled. He did not follow those who fled. He plundered the cattle and sheep and did not obstruct their departure.

Then he departed until when he was in a place above the BanuBakr. He sent Abbad Ibn Bishr to them. Abbad approached the settlement and stayed, and when they were freeing their cattle and milking, and their camels kneeled down, Abbad came to Ibn

¹ - Al-Maghazi Al-Waqidi, p-262, a few words were translated incorrectly by the translators, so they fixed; Also narrated by Sirrat al-Halaby Vol.3

Maslama and informed him. Muhammad Ibn Maslama set out and launched an attack on them. He killed ten of them. They plundered the cattle and sheep and set off towards Medina.

He said, then we brought down the cattle and we feared the search. We drove out the sheep with great effort, and they ran with us as though they were horses until we reached al-Adasa. The sheep delayed us in al-Rabadha. We left them behind with a group of my companions who went with them.

The cattle were driven and arrived in Medina before the Prophet. There arrived with a hundred and fifty camels and three thousand sheep. When we arrived, the Prophet took his fifth of the booty and distributed what was left to his companions. He equated one camel with ten sheep and every man took from it.

Critique:

- This event needs no critique. Mohammad sent the troop just for thievery. It is noticeable that in their way, they plundered another tribe (Moharib tribe) as well as the one ordered by Mohammad (BanuBakr tribe). Look, how much wealth this thievery brought into Medina, 150 camels and 3000 sheep, and how much it was useful for Mohammad, one-fifth of the whole lot. What a nice religion, which legitimizes thievery and rewards the thieves with paradise!
- What was the sin of the killed people? What was the sin of so many families who lost their livelihoods? Was it a correct method

of guiding people towards God? Was Muhammad a great thief or a prophet?

The attack on Bani Lihyan (revenge)¹

Waqidi said, "Mohammad set out in Rabi ol-Awwal, in the year six AH. He was gone for fourteen nights."² Six months after the conquest of Qurayza, Mohammad went out against Bani Lihyan to avenge his men killed at al-Raji', Khubayb Ibn 'Adiy and his companions. He made as though he was going to Syria in order to take the people by surprise

He reached the place of Bani Lihyan. He found that the people had been warned and taken up strong positions on the tops of the mountains. When Mohammad got there and saw that he had failed to take them by surprise as he had intended, he said, "Were we to come down to Usfan the Meccans would think that we intend to come to Mecca. So he went out with two hundred riders until he came to Usfan, when he sent two horsemen from his companions who went as far as Kurau'l-Gharnim. Waqidi said, "Mohammad said, surely this will reach the Quraysh and frighten them. They will fear that we will go to them."³

¹ - Sirat Ibn Ishaq (Hesham), p-485

² - Al-Maghazi Al-Waqidi, p-263

³ -libid

Then he turned and went back. When he set his face towards Medina was saying," returning repentant if God will, giving thanks to our Lord. Take refuge in God from the difficulties of the journey and its unhappy ending, and the evil appearance in family and assets."

The attack of Dhi Qarad (thievery of some thieves from other thieves)¹

Mohammad had spent only a few nights in Medina when Uyayna Ibn Hisn with the cavalry of Ghatafan raided Mohammad's milk-camels in al-Ghaba. Waqidi said, "The milk camels of Mohammad numbered twenty, and they were from different origins. Among them was what he took in Dhat al-Riqa, and what Muhammad Ibn Maslama brought him from Najd."² A man of Bani Ghiffar, who had his wife with him, was in charge of the camels. They killed him and carried off his wife with the camels.

The first to know of the event was Salama Ibn Amr. That morning he was making for al-Ghaba armed with bow and arrows accompanied by a slave with a horse, which he was leading. When he got to the pass of al-Wada' he saw some of their cavalry and looked down in the direction of Sal'a and cried aloud, 'O (what a)

¹ - Sirat Ibn Ishaq (Hesham), p-486

² - Al-Maghazi Al-Waqidi, p-264, the raid of al-Ghaba

morning!' Then he hurried off after the raiding party like a lion. When he came up with them he began to keep them at bay with arrows, whenever the horsemen made for him he fled from them; then back he would come and take a shot at them.

Call for aid reached Mohammad and he shouted and the cavalry rallied to him. The first horseman to arrive was al-Miqdad then others arrived. When they had gathered to Mohammad, he set Sa'd Ibn Zayd over them and told them to go in pursuit of the band until he himself overtook them with the army.

The horsemen went in pursuit of the band until they overtook them. The first horseman to catch up with the band was Muhriz Ibn Nadla. When he overtook the band and came to a halt in front of them, he said, 'Stop, you rascals, until the emigrants and Ansar who are behind you catch up with you.' One of them attacked and killed him. This man was the only Muslim to be killed. Ibn Hisham said, someone else called Waqqas was killed too.

Abu Qatadeh killed one of them and Ukasha overtook Aublir and his son Amr who were riding the same camel, and ran them through with his lance, killing the two of them at one stroke. They recovered some of the milk-camels. Mohammad went forward until he halted at the mountain of Dhii Qarad, and the men joined him there, and he stopped there for a day and a night, and then returned to Medina.

Salama Ibn al-Akwa' asked if he might go with a hundred men and recover the rest of the herd and cut off the heads of the band. I have heard that Mohammad said, 'By this time they are being served with their evening drink among Ghatafan.

The wife of the Ghafari came upon one of Mohammad's she-camels and told him what had happened. Having done so she said, 'I vowed to Allah that I would slaughter her if Allah let me escape on her.' Mohammad smiled and said: 'You would repay her badly when God mounted you on her and delivered you by her and then you would slaughter her! O vow in disobedience to God or concerning property that is not your own is not valid. She is one of my camels, so go back to your family with God's blessing.

Waqidi said, "Uyayna raided on the night of the Wednesday, the third of Rabi al-Aakhir in the year six AH. We marched, with Mohammad, in search of him, on Wednesday. We were absent for five nights and returned on the night of the Monday. Mohammad appointed Ibn Umm Maktum to take his place in Medina."¹

Critique:

- Consider that the milk-camels of Mohammad were stolen camels, some were captured in Dhat al-Riqa war, in which no war took place, but Moslems captured a woman and plundered some camels,

¹ - Al-Maghazi Al-Waqidi, p-264, the raid of al-Ghaba

and some were plundered by Muhammad Ibn Maslama who were appointed by Mohammad just for thievery in Qurta war. In fact, some thieves were plundered by other thieves!

The expedition of Ukkasha Ibn Mihsan to al-Ghamr (robbery of 200 camels)¹

Ghamr was a watering place of Bani Asad tribe. This event happened in Rabi'a al-Awwal, the sixth year after the migration. Mohammad sent Ukkasha Ibn Mihsan with forty men, to Bani Asad. He set out swiftly, speeding along the way. But the people (Bani Asad) knew of his coming so they fled from their water and alighted on the lofty heights of their lands. Ukkasha finally reached the water and found the settlement they had left behind. He sent observers to seek out information and look for recent tracks. Shuja Ibn Wahab returned and informed him that he saw traces of sheep close by. They assumed responsibility and set out until they came to one of their guards who had stayed up the night listening to the sounds, but fallen asleep at daybreak. They captured him while he was sleeping, saying, "Give us information about the people!" He said, "Where are the people? They are settled in the upper regions

¹ - Al-Maghazi Al-Waqidi, p-270; al-Sirrat al-Halabiah (Arabic), Volume 3; It is also mentioned by Sirreh Ibn Ishaq (Hesham) p-661

of their land.” They said, “And the cattle?” He replied, “With them.” One of them struck him with the whip in his hand. He said, “Protect my blood and I will show you the sheep belonging to a cousin of theirs who does not know of your marching to them.”

They departed with him. They set out until he was far out and they became fearful that he would be treacherous. So they drew him close and said, “Tell us the truth or we will cut off your head!” He said, “You will see them from this hillock.” He said: They approached the hillock, and all of a sudden saw grazing camels. They attacked it and captured it while the Bedouin fled in every direction. Ukkasha restrained them from the search.

They drove the two hundred camels down to Medina. They arrived before the Prophet. Then they set the man free. Not one of them was taken, and there was no fighting.

Critique:

- Another overt robbery by the order of Mohammad. Notice that they could not catch Bani-Asad, so they plundered their relatives! The aim was robbery. From whom? Doesn’t matter.

The expedition of Muhammad Ibn Maslama to Dhu I-Qassa, Bani Sa'ala and Awal (failed thievery)¹

It happened in Rabi'a al-Aakhir. The Prophet sent Muhammad Ibn Maslama with ten others, and they arrived upon them at night. The people hid until Ibn Maslama and his companions fell asleep. Then a hundred men surrounded them, and one did not know it except for the arrows that came to them. Ibn Maslama jumped up with his bow and shouted to his companions, “The weapons!” They jumped up and aimed for an hour of the night. The Bedouin attacked with spears and killed three of them. The companions of Ibn Maslama joined him and killed one of them. Then the people attacked and they killed the rest of Ibn Maslama’s companions.

Muhammad Ibn Maslama fell wounded. His ankle was struck and he could not move. They stripped the dead of their garments and departed. A man passed by the dead and said, “To God may he return.” When Ibn Maslama heard him, he knew he was a Muslim and he moved closer to him. The man gave Ibn Maslama food and drink and carried him until they arrived in Medina.

¹ - Al-Maghazi Al-Waqidi, p-270; Al-Sirrat al-Halabiah (Arabic) Volume 3

Mohammad sent Abu Ubayda Ibn al-Jarrah with forty men to their death site, but they could not find anyone. He drove the cattle and returned.

Critique:

- It was a failed robbery by Mohammad, however Ubayda brought him some camels.

The expedition of Abu Ubayda to Dhu l-Qassa (thievery from poor thieves)¹

The expedition took place in Rabi al-Aakhir in the year six AH on the night of the Sabbath. He was gone for two nights.

The land of the Banu Thalaba and Anmar was suffering from drought. Clouds of rain came down from al- Marad to Taghla mayn. The Banu Muharib, Thalaba, and Anmar came to this region. They had decided to attack the cattle of Medina, which were, at that time, grazing in the valley of Hayqa. Mohammad sent Abu Ubayda Ibn al-Jarrah with forty men from the Muslims. They prayed Maghrib, and spent their night marching until they came to Dhu l-Qassa with the darkness of the dawn. They attacked them and incapacitated them as they fled into the mountains. He captured

¹ - Al-Maghazi Al-Waqidi, p-271; Al-Sirrat al-Halabiah (Arabic) Volume 3

a man from them and found a group of camels from their cattle and drove it, and some assets, and arrived with them in Medina. The man converted, and Mohammad let him live. Mohammad took his fifth share, when he arrived, and apportioned the rest to them.

Critique:

- Another thievery by Mohammad. If Mohammad were a good man, he would have given some of his great wealth to them to help them out of the misery of drought, so that they had not been obliged to resort to robbery. Most probably, this good act would have inclined them to Islam; instead, Mohammad robbed these poor robbers.

The 10th caravan raid of Mohammad (the expedition of Zayd Ibn Haritha to al-Is)¹

When Mohammad returned from the Raid of al-Ghaba, it reached him that the caravan of the Quraysh was approaching from al-Sham, so he sent Zayd b Haritha with one hundred and seventy riders and they captured the caravan and what was in it. At that time, they took much silver belonging to Safwan Ibn Umayya, and

¹ - Al-Maghazi Al-Waqidi, p-271; Al-Sirrat al-Halabiah (Arabic) Volume 3

prisoners, from men who were in the caravan with them, including Abul-As Ibn al-Rabi'a. He did not delay to come to Medina and visit Zaynab the daughter of Mohammad, at dawn, for she was his wife, and ask her to protect him. As explained at the end of Badr war (by Ibn Ishaq) she asked Mohammad and Mohammad accepted and returned the robbed properties to him.

Critique:

- As you read, Mohammad was not just, even in robbery. Since, Abul-As was his groom, he let him free and returned the stolen goods to him.

The expedition of Zayd Ibn Haritha to al-Taraf (robbery of camels of Bani-Tha'alaba)¹

Mohammad sent Zayd Ibn Haritha to al-Taraf to the Bani-Tha'alaba. He set out with fifteen men until when they were in al-Taraf they took camels. The Bedouin fled for they feared that Mohammad would march to them. Zayd Ibn Haritha descended until in the morning he arrived in Medina with the camels. The Bedouin set out in search of him until they were no longer able.

¹ - Al-Maghazi Al-Waqidi, p-272; Al-Sirrat al-Halabiah (Arabic) Volume 3

Zayd arrived with twenty camels, and there was no fighting in this expedition. They were absent for four nights.

The raid of Zayd Ibn Haritha against Judham¹

When Rifa'a Ibn Zayd al-Judhami came to his people with Mohammad's letter inviting them to Islam and they accepted it, was soon followed by Dihya Ibn Khalifa al-Kalbi who came from Caesar, king of the Greeks, whom Mohammad had sent having with him some merchandise of his. When he reached one of their lands called Shanar, al-Hunayd Ibn Us and his son a clan of Judham attacked Dihya and seized everything he had with him. News of this reached some of al-Dubayb of the kin of Rifa'a Ibn Zayd who had become Muslims and they went after al-Hunayd and his son. They fell in with them and a skirmish took place. They recovered what Hunayd and his son had taken and restored it to Dihya, and Dihya went off and told Mohammad what had happened and asked him to let him kill al-Hunayd and his son.

Mohammad sent Zayd and a force against them. Zayd's force came up from the direction of al-Aulaj and attacked al-Maqis from the Harra. They rounded up the cattle and men they found and

¹ - Sirat Ibn Ishaq (Hesham), p-662

killed al-Hunayd and his son and two men of Bani al-Ahnaf, and one of Bani al-Khasib.

When Bani al-Dubayb and the force in Fayfa'u Madan heard of this, some of them went off until they came near the army. When they stopped by Zayd Ibn Haritha, Hassan said, 'We are Muslims.' Zayd said, 'Then recite the first Sura.' When he did so Zayd ordered that it should be proclaimed through the army that God had declared their land sacrosanct except as regards those who had broken their covenant.

Hassan's sister, the wife of Abu Wabr was among the prisoners and Zayd told him to take her and she clasped him by the waist. Ummu'l-Fizr said, 'Are you taking your daughters and leaving your mothers?' Some of the army heard this and told Zayd and he gave orders that the hands of Hassan's sister should be loosed from his waist and told her to sit with the daughters of her uncle until God should decide what should be done with them. So they went back. He forbade the army to go down into the valley whence they had come and they passed the night with their people. They rode off to Rifa'a Ibn Zayd until in the morning they came up with Rifa'a in Kura' Rabba behind the Harra by a well there of Harra Layla. Hassan said to him, 'Here you sit milking goats while the women of Judham (are dragged as) prisoners. The letter, which you brought, has deceived them.'

Rifii'a called for his camel, and as he began to saddle it, he said, 'are you alive or do you call the living?' When morning came

they and he with Umayya Ibn Dafara departed early from behind the Harra; they journeyed for three nights to Medina. When they entered the mosque and Mohammad saw them, he beckoned to them to advance; and as Rifa'a began to speak, a man said, 'Apostle, these men are sorcerers and repeated the accusation twice. Rifii'a said, 'God be gracious to him who treats us well today.' Then he handed Mohammad the letter which he had written to him, saying, 'Take it, O apostle; it was written long since but its violation is recent.' Mohammad told a young man to read it openly, and when he had done, he asked what had happened and they told him. Three times, he said, what am I to do about the slain. Rifii'a answered, 'You know best, O apostle. We do not regard as wrong what you think is right or the converse.' Abu Zayd Ibn 'Amr said, 'Give us back those who are alive and those who are dead I disregard. Mohammad said that Abu Zayd was right and told Ali to ride with them. 'Ali objected that Zayd would not obey him, whereupon Mohammad told him to take his sword and gave it to him. 'Ali then said that he had no beast to ride, they mounted him on a beast. They went off, when a messenger from Zayd b.Haritha came on a camel of Abil Wabr. They made him dismount and he asked 'Ali how he stood. He said that they knew their property and they took it. They went on, fell in with the army, and took their property, which they held even to the smallest pad of a woman from beneath the saddle (and returned to the owners).

The expedition of Abd al-Rahman Ibn Awf to Dumat al-Jandal (inviting to Islam by sword)¹

Mohammad called Abd al-Rahman Ibn Awf and said, “Make preparations, for indeed I am sending you on an expedition from this day of yours, or from tomorrow, God willing.” Ibn Umar said: I heard that and I said, “Surely I shall visit and pray with the Prophet tomorrow, and I will listen to his advice to Abd al-Rahman Ibn Awf.” He said: I woke up on the morrow and prayed; there were Abu Bakr, Umar, people from the immigrants, and with them Abd al-Rahman Ibn Awf. Then Mohammad commanded him to march by night to Dumat al-Jandal and invite them to Islam.

Mohammad said to Abd al-Rahman, “What delayed you from your companions?” Ibn Umar said, his companions had left before dawn. They were encamped in al-Jurf and were seven hundred men. Abd al-Rahman said, “I would like, O Messenger of God, that this will be the last of my assignments with you. I am wearing garments of the traveler.” He said: And Abd al-Rahman had a turban wrapped around his head. Ibn Umar said: The Prophet called him and made him sit down before him, and removed his turban with his hand, then he draped a black turban, which he let,

¹ - Al-Maghazi Al-Waqidi, p-275; Also, Sirat Ibn Ishaq (Hesham) p-672 narrated it incompletely

fall between his shoulders, saying, “This is how you put on a turban, O Ibn Awf!” He said: Ibn Awf was wearing a sword on a decorated belt.

Then Mohammad said, “Attack in the name of God, and in the way of God and fight those who disbelieve in God. Do not be an extremist, double cross anyone or kill a boy.” Ibn Umar said: Then he extended his hands and said, “O people, beware of five things before you are taken. Whenever a people are not honest in their measure, God punishes them for years with a shortage of crops, until they repent. Whenever a people violate their agreement, God commands their enemy against them. Whenever a people refuse Zakat, God keeps from them the rain of the heavens, and their domestic animals will not be quenched of thirst. Lechery will be punished with plague. And, whenever a people judge against the laws of the Book (Quran), God divides them into factions, and each faction will suffer from the other.”

Abd al-Rahman set out until he joined his companions, and marched until he arrived in Dumat al-Jandal. When he dismounted there, he invited the people to Islam, and stayed there for three days inviting them to Islam. At first they refused all but the sword. When it was the third day, al-Asbagh Ibn Amr al-Kalbi converted. He was a Christian and their leader.

Abd al-Rahman wrote to Mohammad and informed him about that. He wrote to Mohammad informing him that he desired to marry one of them. Mohammad wrote asking him to marry the

daughter of al-Asbagh, Tumadir. Abd al-Rahman married her and consummated his marriage with her, and returned with her. She was the mother of Abu Salama Ibn Abd al-Rahman Ibn Awf.

Mohammad sent Abd al-Rahman Ibn Awf to the Kalb tribe too. He said, “Comply with their request to you and marry the daughter of their king or Lord.” When he arrived he invited them to Islam and they complied, but some continued the Jizya payment. He married Tumadir the daughter of al-Asbagh Ibn Amr, their king. Then he arrived with her in Medina. She was the mother of Abu Salama.

Critique:

- Note that, even though these Christians have not done anything against Moslems and did not break any treaty, Mohammad attacked them and forced them to accept Islam or pay Jeziah.
- These two raids were examples of application the following saying of Mohammad and the verse 29/9 of Quran:

– قال رسول الله: أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني ماله ونفسه (صحيح بخارى ج ٢ حديث ١٣٣٥ و صحيح مسلم .(٥٣/١

Translation: Mohammad said, “I was ordered to fight against people until they say ‘there is no God except Allah’. Whoever says that, he will rescue his life and his possessions from me.”¹

فَاتَّلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدِهِمْ صَاغِرُونَ (٢٩) (توبه)

Translation: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and his messenger have prohibited, nor follow the religion of truth (Islam), out of those who have been given the book (Christians and Jews), until they pay the tax (Jeziah) with their hands (with inferiority while they are degraded) (Quran 9/29)

Moreover, you read that, Mohammad said to the Moslems, “Attack in the name of God, and in the way of God and fight those who disbelieve in God.”

Islam puts three options in front of Christians and Jews, 1-death, 2- converting to Islam and 3- living as subordinate and degraded under the Islamic government while paying a special tax (Jeziyah). Briefly, Moslems should kill them, plunder their properties, confiscate their lands and countries, enslave their children and women and rape their girls and women, insofar as the

¹ - Sahih al-Bokhari vol 2 no 1335; Sahih al-Muslim 1/53

rest either convert to Islam or live degradedly under the Islamic government and pay Jezyah.¹

- In these two expeditions, Christians knew about mass slaughter of Bani Qurayzeh and they saw the powerful army of Moslems before them, so they wisely chose to live by superficially accepting Islam or paying Jezieh.

- What do you think? Are mass slaughter, robbery, enslavement and rape the right ways to invite people to a religion? The right ideas do not need force. It is always the wrong ideas, which are forcefully pushed into the minds of people.

- By marrying of his commanders with the daughter of the chiefs of the tribes, Mohammad was pursuing a political aim. He wanted to harness people by having the tether of their leaders in his hands.

- Mohammad gave some advice by saying “O people, beware of five things before you are taken...

One who is familiar with modern sciences, knows that there is no causative relationship between these things. There is no relation between dishonesty in measure and famine. There is no relation between not paying Zakat (a religious tax) and lack of rain. Rain is controlled by some physical laws and has nothing to do with paying money to clergies. There is no relation between lechery and plague. Plague is produced by a microbe and could be controlled by modern hygiene. In addition, Mohammad and his

¹ - This subject was fully explained in chapter ‘Jihad’ of the book ‘Critique of Quran’

followers were people of the worst sexual crimes, as they used to rape all women and girls of defeated non-Moslems but they were not punished by plague.

In addition, he said, whenever a people judge against the laws of the Book (Quran), God divides them into factions, and each faction will suffer from the other. It is exactly opposite; Islam is a major source of enmity and hatred among people of the world and even among Moslems.

The expedition of Ali to the Bani Sa'd in Fadak (robbery of the herds)¹

Mohammad sent Ali Ibn Abitalib with a hundred men to confront the Bani Sa'd in Fadak for it had reached him that they had a group desiring to help the Jews of Khaybar. Ali marched by night and hid by day until he reached al-Hamaj. He captured a man and said, "Who are you? Do you have information of what has happened to the group of the Bani Sa'd?" The man replied, "No, I do not have any information about it." But they were firm with him and he confirmed that he was a spy of the Bani Sa'd sent to Khaybar to propose to the Jews of Khaybar that they would help

¹ - Al-Maghazi Al-Waqidi, p-276 and Sirat al-Halabi (Arabic) vol 3; Also, Sirat Ibn Ishaq (Hesham) mentioned it, p-661

them if the Jews of Khaybar would provide them dates just as they did for others who helped them.

They said to him, “Where are the people?” He replied, “I left them; they are two hundred men, and their leader is Wabr Ibn Ulaym.” They said, “Lead us to them.” He replied, “On condition that you protect me!” They said, “If you will take us to them and their cattle, we will protect you. If not, we will not protect you.” He said, “So be it!” He set out guiding them until they became suspicious of him. He passed by deserts and hills and came to low land and behold, there were sheep and camels. He said, “Release me!” They replied, “Not until we secure our demand!”

The shepherds who were grazing the sheep and cattle fled to their group and cautioned them, so they dispersed and fled. The guide said, “Why are you keeping me prisoner? The Bedouin have dispersed and the shepherds have warned them.” Ali replied, “We have not reached their camp, yet.” He reached it with them but they did not see anyone. So they released the spy and drove the camel and sheep. The cattle included five hundred camels and two thousand sheep.

Ali stayed for three days, and then he apportioned the plunder and put aside the prescribed fifth of the Prophet. He put aside the milch camels for the prophet, and arrived with it in Medina.

Critique:

- While Mohammad was attacking tribes one by one, it was natural for the tribes to help each other and be prepared for defense. While they did nothing against Mohammad, he attacked them. It is punishment before crime. Is it correct to attack other nations or groups that are preparing themselves for defense? If so, the world would be full of war. If it was right, Mohammad should have been attacked more than anyone else should; since he was building up his military power and practically was attacking others.
- Arabia was a dry place and the main livelihood of people was obtained from ranching cattle especially camels. Consider that most of the robbed cattle were not belonged to those two hundred men, but belonged to ordinary families. So, plundering five hundred camels and two thousand sheep would cause a great devastation and poverty for a huge number of families, but Mohammad did not care and he never cared about the life of women and children of non-Moslems; he wanted to destroy them and this was one of his method as well as killing them!
- In Islamic world, Ali is famous for his justice. Now look at justice of Ali! He plundered livelihoods of innocent people, made so many families poor and needy, and in apportioning the robbed camels, he put aside the best camels for Mohammad. What is his difference with armed robbers? What is his difference with the emirs of the kings who plunder ordinary people and give the best to the king?

The expedition of Zayd Ibn Haritha to kill Umm Qirfa (killing and kidnapping women)¹

It happened in Ramadhan of year six AH. Zayd Ibn Haritha set out with merchants to al-Sham. He had money from the companions of Mohammad, and he took two testicles from a billygoat, tanned them, and put the goods in them. Then he set out until when he was near Wadial-Qurawith, groups from the Bani Fazara of the Bani Badr saw him and struck him and his companions until they thought they were dead, and took what Zayd had brought with him.

Zayd escaped and arrived in Medina before Mohammad. Mohammad sent him on an expedition, saying, “Hide by day and march by night.” A guide set out with them. The Bani Badr were warned about them, so they looked for them in the morning from the top of the mountain overlooking the road, which they believed they were coming from. Observing the determined route by day, he says, “Move freely, there will be no harm to you on this night of yours.”

When Zayd Ibn Haritha and his companions were marching to the route at night, the guide mistook the road with them, and he took them on another road until in the evening they knew they were mistaken, however they found the right road the same night and

¹- Al-Maghazi Al-Waqidi, p-277; Sirat Ibn Ishaq (Hesham) narrated it incompletely, p- 664

they were beside Bani badr at dawn. Then he advised his troop not to disperse and said, “When I proclaim Takbir, you proclaim takbir.” They encircled the residents, then he proclaimed Takbir and they proclaimed takbir.

Salama Ibn al-Akwa set out seeking a man of theirs to kill. He was thorough in his search, and he captured a girl, the daughter of Malik Ibn Hudhayfa Ibn Badr, whom he found in one of their houses-her mother was Umm Qirfa. Umm Qirfa was Fatima, daughter of Rabi a Ibn Zayd-and they plundered. Zayd Ibn Haritha came forward, and Salama Ibn al-Akwa approached with the girl.

Zayd mentioned that to Mohammad and he mentioned her beauty to him. Mohammad said, “What about the girl that you took, O Salama?” He replied, “A girl, O Mohammad, with whom I hope to ransom a woman of ours from the Bani Fazara.” Mohammad repeated his question a second and a third time. Until Salama knew that Mohammad liked her, so he gave her to him. Later he gifted her to Hazan Ibn AbiWahb. She bore him a daughter, and he did not have another child by her.

Aisha said, Zayd Ibn Haritha arrived from his journey while Mohammad was in my house. Zayd came and knocked on the door. Mohammad went to him naked, pulling his clothes on. I have not seen him naked before that. He embraced him and kissed him, then he questioned him, and Zayd informed him of God’s victory.

Qays Ibn al-Muhassir killed Umm Qirfa violently. He tied a rope between her legs then tied it between two camels. She was

an old woman. Abdullah Ibn Masada and Qays Ibn al-Numan were killed too.

Critique:

- This war happened due to a caravan raid by some non-Moslems.
Why was caravan raid right for Mohammad and wrong for others?
If it is crime, it is crime for all. If you look carefully on the behaviors of Mohammad, you see that Mohammad did not abide by any moral principle. Everything was legitimate for him, lying, deceiving, terror, killing, robbery, torture, kidnapping, enslavement and rape. Was there any other important crime that he did not commit?
- Note that Mohammad took the captive beautiful girl for himself, by insistence and probably when he got tired of her, he gave her to another person. I have already mentioned that Mohammad was pursuing three objectives by claiming prophecy, power, wealth and sex. This is evidence and you saw some before and will see some later.
- Consider how brutally they killed the captive old woman, and Mohammad did not oppose to this brutality. For what sin? Was her a caravan raider? Or she was not sexually attractive to be raped by Moslems.

Raid of Abdullah Ibn Rawaha to kill al-Yusayr Ibn Rizam (8th terror and more)¹

As Waqidi said, this raid happened in Shawwal six year A.H. Abdullah Ibn Rawaha raided Khaybar twice; on one occasion, he killed al-Yusayr Ibn Rizam. Al-Yusayr was in Khaybar collecting Ghatafan to attack Mohammad. Mohammad sent 'Abdullah Ibn Rawaha with a number of his companions. When they came to him they spoke to him and treated him well, saying that if he would come to Mohammad he would give him an appointment and honor him. They kept on at him until he went with them with a number of Jews.

Abdullah Ibn Unays mounted him on his beast until when he was in al-Qarqara, about six miles from Khaybar, al-Yusayr changed his mind about going to Mohammad. 'Abdullah perceived his intention as he was preparing to draw his sword, so he rushed at him and struck him with his sword cutting off his leg. Al-Yusayr hit him with a stick which he had in his hand and wounded his head. Then all Mohammad's companions fell upon their Jewish companions and killed them except one man who escaped on his feet.

When Abdullah Ibn Unays came to Mohammad he spat on his wound and it did not suppurate or cause him pain.

¹ - Sirat Ibn Ishaq (Hesham), p- 665

Critique:

- Consider that these terrors were a deceit by Mohammad, while it is expected from a prophet to be honest with all.
- Al-Yusayr and his companions had not attacked Moslems, but they were killed by Mohammad.

The expedition of Kurz Ibn Jabir (cutting the hands and legs, scooping out the eyes and crucifying eight thieves)¹

The expedition took place when the milch camels of Mohammad were raided in Shawwal of the year six, in Dhul-Jadr. A group of eight from Urayna came before Mohammad and converted. They deemed Medina unhealthy, and Mohammad commanded them to be moved to his milch camels that were in Dhul-Jadr. They asked permission of the Prophet to drink the camels' milk and urine. He permitted them. They became healthy and put on weight and in a morning, they left with the camels. Yasar, the slave of Mohammad, with a group overtook them and fought them. They captured him and they cut his hand and leg, and pierced his tongue and eyes with a fork until he died. Then they left with the camels.

¹ - Al-Maghazi Al-Waqidi, p-279; Also narrated by Sirat Ibn Ishaq (Hesham), p-677

A woman from the Banu Amr approached on a donkey of hers until she passed Yasar under a tree. When she saw him dead returned to her people and informed them. They set out towards Yasar until they brought him to Quba, dead. Mohammad sent twenty riders in the tracks of them. He appointed Kurz Ibn Jabir as their commander. They set out in search of them until they reached them at night. They spent the night in the district and rose in the morning, but did not know where to go. All of a sudden, they found themselves with a woman carrying the shoulder of a camel. They took her captive, and said, "What do you have with you?" She said, "I passed by a people who had slaughtered a camel and they gave it to me." They said, "Where are they?" She replied, "They are in that wasteland of the district. When you are before them you will see their smoke." So they left until they came to the men from Urayna when they had finished their food. They surrounded them and asked them to surrender. All of them were captured; not a man escaped. They tied them and seated them behind them on their horses until they arrived with them in Medina. When Mohammad met them, he commanded that their hands and legs be cut. Their eyes were scooped out and they were crucified there.

When Mohammad cut the hands of the companions of the milch camels, and their legs, and gouged out their eyes, this verse was revealed:

إِنَّمَا جَزَاءَ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُعَذَّلُوا أَوْ يُصَبَّوُ أَوْ تُقْطَعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلَافٍ أَوْ يُنَفَّوْ مِنَ الْأَرْضِ ذَلِكَ لَهُمْ حِزْرٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (المائدة ٣٣)

Translation: The punishment of those who wage war against God and His apostle and strive for corruption in the land, is execution or crucifixion, or the cutting off of hands and feet from opposite sides, or be exiled from the land; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement (Quran. 5:33).

Critique:

- Yasar, the killed slave, was kidnapped along with his camels in Qarara al-Kudr event by Mohammad. The camels of Mohammad were robbed camels too. Thus in this event, in fact, a few weak robbers plundered a powerful robber.
- These men did the same act that Mohammad was doing for many years. Mohammad had killed many shepherds and robbed their herds, in thousands. Why was the same act legitimate for Mohammad and crime for others?
- Now, let's judge impartially about the event. It is a law principle that there should be proportionality between crime and punishment. Punishment of the robbers by Mohammad was extremely harsh and was not proportional to the crime. They killed a slave; surely, it was a great crime, however based on the Islamic law, they had to

pay his price to Mohammad, nothing else. They robbed the camels, so they had to return them and they should be punished for robbery. Based on the Islamic law, the fingers of one of the hands of each of them should be cut off. Nevertheless, *Mohammad cut their hands and legs, scooped out their eyes and finally crucified them; he killed eight persons with extreme brutality for the killing of one person.* You see, Mohammad not only did not abide by the moral principles, but also did not abide by the rules legislated by himself. Do you see any difference between the act of Mohammad and the acts of the most bloodthirsty dictators of the history?

- As usual, after committing this great crime, Mohammad revealed a verse and attributed the crime to God. Consider that, firstly, God learnt how to punish people from robbers, cutting hands and legs. Secondly, Mohammad made this extra-savage punishment eternal by including it into Islamic law. For example, I saw one person who was punished in this way by Taliban. Thirdly, look how vague is this verse, it provides the background for committing many crimes by Islamic governments and ordinary Moslems. It is enough to convict someone of fighting against Islam or corruption. For example, anyone who criticizes Islam, or criticizes or acts against an Islamic government, or anyone convicted of economic, political, cultural or administrative corruption could be brutally killed based on this verse. For example, in Iran alone, thousands have been killed and will be killed as *corruptor in the land*. This verse is very sweet in the mouth of Islamic governors and Islamic terrorists.

The raid on Bani al-Mustaliq (offensive attack, killing, enslaving, raping and thievery)¹

Mohammad stayed in Medina during the latter part of Jamadii'l-Akhira and Rajab; then he attacked Bani al-Mustaliq of Khuzii'a in Sha'ban A.H. 6.

Mohammad received news that Bani al-Mustaliq were gathering against him, their leader being al-Harith Ibn Abi Dhirar. When Mohammad heard about them he went out (with his troops) and met them at a watering place of theirs called al-Muraysi' in the direction of Qudayd towards the shore. Waqidi said, "When they alighted in Baqa, a spy from the polytheists was captured. They said to him, "What is behind you? Where are the people?" He replied, "I have no information about them." Umar Ibn al-Khatib said, "Tell the truth, or I will strike off your head." He replied, "I am a man from the Bani al-Mmustaliq. I left al-Harith Ibn Abi Dhirar who has collected a group against you, and many people have rallied to him. He sent me to you to bring him information about you and whether you were marching from Medina." Umar brought that spy to Mohammad and informed him of the news. Mohammad called him to Islam. But he refused, saying, "I will not follow your religion until I see what my people do. If they enter

¹- Sirat Ibn Ishaq (Hesham), p- 490

your religion I will be one of them, and if they affirm their religion I will be a man among them.” Umar said, “O Messenger of God, I will cut off his head.” Mohammad brought him and cut off his head.”

There was a fight and God put the Bani al-Mustaliq to flight, killed some of them, and gave Mohammad their wives, children, and property as booty. Waqidi said, the plundered property included 5000 sheep, 2000 camels and 200 women.¹

Waqidi said, a new Moslem met Mohammad before war, Mohammad said to him “Stay with us until we meet our enemy, for indeed I hope that God will grant us their property as spoil.” He said: I went with Mohammad when God plundered their property and their children for him. Mohammad gave me a portion of camels and a portion of sheep. I said, “O Messenger of God, how can I drive the camels while I hold the sheep? Make it either all sheep or all camels.” Mohammad smiled and said, “Which of that is more desirable to you?” I replied, “I will take the camels.” He said: “He gave me ten camels.” I returned to my people, and by God, I continue to prosper from it to this day of ours.²

A Muslim called Hisham Ibn Subaba was killed by a man of the Ansar who thought he was an enemy and killed him in error.

¹ - Al-Maghazi Al-Waqidi, p-201

² - Al-Maghazi Al-Waqidi, p-200

Critique:

- Mohammad attacked a tribe, which had not attacked Mohammad; he was the starter of the war. As mentioned several times, the only permitted war is a defensive war against an aggressive enemy who started a military attack. Nevertheless, Mohammad never abided by this moral and humane principle. Like other military dictators, he used to suppress any potential military power in Arabia. Thus, he had no right to start the war and kill people, had no right to plunder their assets, had no right to enslave more than 100 families, and had no right to rape women; all these acts were great crimes.
- Consider this sentence of Mohammad, who said to a newly converted man “Stay with us until we meet our enemy, for indeed I hope that God will grant us their property as spoil.” If he were a real prophet, he would have said, “I hope they will be guided by God.” It shows that thievery was his first objective.
- Consider, how much the plundered things were; more than 100 families, 200 women, 5000 sheep, 2000 camels and other assets. He nearly annihilated them, so they have no choice other than converting superficially to keep themselves alive.
- Look at cruelty and savagery of Mohammad, he cut off the head of a man who was gathering information for his tribe, even though he cooperated with Mohammad and disclosed some information about his tribe. For what sin?

Dispute between Ansars and immigrants

While taking water, a slave of Umar and a man of Ansar thrust one another away from the water and quarreled with each other. One called out 'Men of al-Ansar!' and another called out 'Men of the immigrants!'. 'Abdullah Ibn Ubayy and others were enraged. He said, 'Have they actually done this? They dispute our priority, they outnumber us in our own country, and nothing so fits us and the vagabonds of Quraysh as the ancient saying "Feed a dog and it will devour you". By Allah when we return to Medina the stronger will drive out the weaker.' Then he went to his people who were there and said: 'This is what you have done to yourselves. You have let them occupy your country, and you have divided your property among them. Had you but kept your property from them they would have gone elsewhere. Zayd Ibn Arqam heard this, went, and told Mohammad when he had disposed of his enemies. 'Umar, who was with him, said, 'Tell 'Abbad Ibn Bishr to go and kill him.' Mohammad answered, 'But what if men should say Muhammad kills his own companions? No, but give orders to set off. Now this was at a time when Mohammad was not accustomed to travel. The men duly moved off.

When Abdullah Ibn Ubayy heard that Zayd had told Mohammad what he had said, he went to him and swore that he had not said what he did say. He was a great man among his own people and the Ansar who were present with Mohammad said: 'It may well be that the boy was mistaken in what he said, and did not

remember the man's words,' sympathizing with Ibn Ubayy and protecting him.

When Mohammad had begun his journey, Usayd met him and saluted him as a prophet, saying, 'You are traveling at a disagreeable time, a thing you have never done before.' Mohammad said: 'Have you not heard of what your friend said? He asserted that if he returns to Medina the stronger will drive out the weaker.' He answered: 'But you will drive him out if you want to; he is the weak and you are the strong.' He added: 'Treat him kindly, for Allah brought you to us when his people were stringing beads to make him a crown, and he thinks that you have deprived him of a kingdom.'

Then Mohammad walked with the men all that day till nightfall, and through the night until morning and during the following day until the sun distressed them. Then he halted them, and as soon as they touched the ground, they fell asleep. He did this to distract their minds from what 'Abdullah Ibn Ubay had said the day before.

He continued his journey through the Hijaz as far as water a little above al- Naqi' called Baq'a'. As he traveled at night, a violent wind distressed the men and they dreaded it. He told them not to be afraid because the wind announced the death of one of the greatest of the unbelievers, and when they got to Medina they found that Rifa'a Ibn Zayd, one of the most important Jews and a secret shelterer of the hypocrites, had died that day.

The Sura came down in which God mentioned the hypocrites with Ibn Ubayy and those like-minded with him. When it came down Mohammad took hold of Zayd Ibn Arqam's ear, saying, 'This is he who devoted his ear to Allah.' 'Abdullah, 'Abdullah Ibn Ubayy's son, heard about his father's affair. He came to Mohammad, saying, 'I have heard that you want to kill 'Abdullah Ibn Ubayy (my father) for what you have heard about him. If you must do it, then order me to do it and I will bring you his head, for al-Khzraj know that they have no man more dutiful to his father than I, and I am afraid that if you order someone else to kill him, my soul will not permit me to see his slayer walking among men and I shall kill him, thus killing a believer for an unbeliever, and so I should go to hell.' Mohammad said: nay, but let us deal kindly with him and make much of his companionship while he is with us. After that it happened that if any misfortune befell it was his own people who reproached and upbraided him roughly. Mohammad said to 'Umar when he heard of this state of things: 'Now what do you think, Umar? Had I killed him on the day you wanted me to kill him the leading men would have trembled with rage. If I ordered them to kill him today they would kill him.' 'Umar replied, 'I know that Mohammad's order is more blessed than mine.'

Miqyas Ibn Subaba came from Mecca as a Muslim, so he professed, saying, 'I come to you as a Muslim seeking the blood wit for my brother who was killed in error.' Mohammad ordered that he should have the blood wit for his brother Hisham and he stopped a

short while with Mohammad. Then he attacked his brother's slayer, killed him, and went off to Mecca an apostate.

Of Bani Mustaliq who were slain that day Ali killed two-Malik and his son. 'Abdu'l-Rahman Ibn 'Auf killed one of their horsemen.

Juwayriya a pretty captive girl for Mohammad

Mohammad took many captives and they were distributed among the Muslims. One of those taken was Juwayriya daughter of al-Harith. A'isha said, when Mohammad distributed the captives Juwayriya fell to the lot of Thabit Ibn Qays or to a cousin of his, and she gave him a deed for her redemption. She was a most beautiful woman. She captivated every man who saw her. She came to Mohammad to ask his help in the matter. As soon as I saw her at the door of my room, I took a dislike to her, for I knew that he would see her as I thought (he would love her). She went in and told him who she was daughter of al-Harith, the chief of his people. 'You can see the state to which I have been brought. I have fallen to the lot of Thlibit or his cousin and have given him a deed for my ransom and have come to ask your help in the matter.' Mohammad said, 'Would you like something better than that? I will discharge your debt and marry you,' and she accepted him. Waqidi mentioned another narration that the ransom of Juwayriya was paid by his father, not Mohammad.

The news that Mohammad had married Juwayriya was blazed abroad and now that Bani Mustaliq were the prophet's

relations by marriage the men released those they held. When he married her a hundred families were released. I do not know a woman who was a greater blessing to her people than she was. Waqidi mentioned another narration that the ransom of the families was paid by the people of Bani Mustaliq,¹ so they were not released freely.

Waqidi narrated from Abu Said al-Khudri, who said: We set out with Mohammad for the raid of the Banu Mustaliq and we captured prisoners. With us was a desire for women strengthened by our bachelorhood, but we preferred the ransom, so we practiced safe sex, and we said "We will keep the women from impregnation." We asked Mohammad and he replied, "I do not recommend it. Indeed, a creation that God intended will be to the Day of Judgment."²

Mohammad sent al-Walid Ibn 'Uqba to them after they (Bani Mustaliq) had accepted Islam. When they heard of him they rode out to meet him, but when he heard of them he was afraid and went back to Mohammad and told him that the people had determined to kill him and had withheld their due tax (Zakat). The Muslims talked a lot about raiding them until Mohammad himself meditated doing so. While this was going on an embassy of theirs came to Mohammad, saying: 'We heard about your messenger when you sent him to us and we went out to meet him to show him

¹ - Al-Maghazi Al-Waqidi, p-202

² -ibid

respect and to pay Zakat, and he went back as fast as he could. Now we hear that he has alleged that we went out to kill him. By Allah we did not go out with such intent.¹ So God sent down concerning him and them: 'O you who believe if an evil man comes to you with a report, examine it closely lest you do ill to a people in ignorance and be sorry for what you have done. Know that Mohammad of God is among you. If he were to obey you in much of the thing you would be in trouble (Quran: 49/6-7).

Critique:

- It was mentioned earlier that Mohammad pursued three objectives by claiming prophecy i.e. power, wealth and sex. Now he was the most powerful and the richest man in Arabia. In addition, the young beautiful girls were coming to his harem through his offensive wars. You read that, when Mohammad saw the beautiful captive girl (Juwayriya), he added her immediately to his great harem.

Scandal about A'isha (a wife of Mohammad)¹

It was narrated from A'isha that, when Mohammad intended to go on an expedition, he cast lots between his wives which of them should accompany him. He did this on the occasion of the raid on Bani al-Mustaliq and the lot fell on me, so

¹ - Sirat Ibn Ishaq (Hesham), p-493

Mohammad took me out. When the camel was being saddled for me I used to sit in my howdah; then the men who saddled it for me would come and pick me up and take hold of the lower part of the howdah and lift it up and put it on the camel's back and fasten it with a rope. Then they would take hold of the camel's head and walk with it. When Mohammad finished his journey on this occasion, he started back, halted when he was near Medina, and passed a part of the night there. I went out for defecation having a string of Zafar beads on my neck. When I had finished, it slipped from my neck without my knowledge. Meanwhile the main body had already moved off. I went back to the place where I had been and looked for the necklace until I found it. The men who were saddling the camel for me came up to the place I had just left and having finished the saddling they took hold of the howdah thinking that I was in it as I normally was, picked it up and bound it on the camel, not doubting that I was in it. Then they took the camel by the head and went off with it. I returned to the place and there was not a soul there. So I wrapped myself in my smock and then lay down where I was, knowing that if I were missed they would come back for me, and by Allah I had but just lain down when Safwan Ibn al-Mu'anal passed me; he had fallen behind the main body for some purpose and had not spent the night with the troops. He saw my form, came, and stood over me. He used to see me before the veil was prescribed for us, so when he saw me he exclaimed in astonishment "Mohammad's wife" while I was wrapped in my

garments. He asked me what had kept me behind but I did not speak to him. Then he brought up his camel and told me to ride it while he kept behind.

Then we came to Medina and some people made (sexual) scandal about Safwan and me. Then I became very ill and so heard nothing of the matter. The story had reached Mohammad and my parents, yet they told me nothing of it though I missed Mohammad's accustomed kindness to me. When I was ill, he used to show compassion and kindness to me, but in this illness he did not and I missed his attentions. When he came in to see me when my mother was nursing me, all he said was, "How is she?" so that I was pained and asked him to let me be taken to my mother's home so that she could nurse me. "Do what you like," he said, and so I was taken to my mother, knowing nothing of what had happened until I recovered from my illness some twenty days later.

We were an Arab people: we did not have those privies, which foreigners have in their houses; we loathe and detest them. Our practice was to go out into the open spaces of Medina. The women used to go out every night, and one night I went out with Umm Mistah. As she was walking with me she exclaimed, "May Mistah stumble," Mistah being the nickname of 'Auf. I said, "That is a bad thing to say about one of the emigrants who fought at Badr." She replied, "Haven't you heard the news, O daughter of Abu Bakr?" and when I said that I had not heard she went on to tell me of what the liars had said, and when I showed my astonishment

she told me that all this really had happened. By Allah, I was unable to do what I had to do and went back. I could not stop crying until I thought that the weeping would burst my liver. I said to my mother, "God forgive you! Men have spoken ill of me and you have not told me a thing about it." She replied "My little daughter, don't let the matter weigh on you. Seldom is there a beautiful woman married to a man who loves her but her rival wives gossip about her and men do the same."

Mohammad had got up and addressed the men, though I knew nothing about it. After praising God, he said: "What do certain men mean by annoying me about my family and saying false things about them? By Allah, I know only good of them, and they say these things of a man of whom I know naught but good, who never enters a house of mine but in my company."

Mohammad called 'Ali and Usama Ibn Zayd and asked their advice. Usama spoke highly of me and said "They are your family' and we and you know only good of them, and this is a lie and a falsehood. As for 'Ali he said: "Women are plentiful, and you can easily change one for another. Ask the slave girl, for she will tell you the truth." Mohammad called Burayra to ask her, and 'Ali got up and gave her a violent beating, saying, "Tell Mohammad the truth," to which she replied, "I know only good of her. The only fault I have to find with 'A'isha is that when I am kneading dough and tell her to watch it she neglects it and falls asleep and the sheep comes and eats it."

Then Mohammad came in to me. My parents and a woman of the Ansar were with me and both of us were weeping. He sat down and after praising God he said, "A'isha, you know what people say about you. Fear God and if you have done wrong as men say then repent towards God, for He accepts repentance from His slaves." As he said this, my tears ceased and I could not feel them. I waited for my parents to answer Mohammad but they said nothing. When I saw that my parents would not speak I asked them why, and they replied that they did not know what to answer. When they remained silent my weeping broke out afresh and then I said: "ever will I repent towards God of what you mention. By Allah, I know that if I were to confess what men say of me, God knowing that I am innocent of it, I should admit what did not happen; and if I denied what they said you would not believe me." Then I racked my brains for the name of Jacob and could not remember it, so I said, "I will say what the father of Joseph said: 'my duty is to show becoming patience and God's aid is to be asked against what you describe.'" And, by God, Mohammad had not moved from where he was sitting when there came over him from God what used to come over him and he was wrapped in his garment and a leather cushion was put under his head. As for me, when I saw this I felt no fear or alarm, for I knew that I was innocent and that God would not treat me unjustly. As for my parents, as soon as Mohammad recovered I thought that they would die from fear that confirmation would come from God of what men had said.

Then Mohammad recovered and sat up and there fell from him as it were drops of water on a winter day, and he began to wipe the sweat from his brow, saying, "Good news, 'A'isha! God has sent down (word) about your innocence." I said, "Praise be to God," and he went out to the men and addressed them and recited to them what God has sent down concerning that.

God said (in Quran): "surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement (24/11). why did not the believing men and the believing women, when you heard it, think well of their own people, and say: this is an evident falsehood? (24/12)..."

Then Mohammad gave orders about Mustah Ibn Uthatha and Hassan Ibn Thabit and Hamna daughter of Jahsh who were the most explicit in their slander and they were flogged with the prescribed number of stripes.

Critique:

- Ali gave the innocent slave a violent beating in front of Mohammad and he did not say anything, meaning that torture is permitted. You read about torture before and will read later in this book.

The affair of al-Hudaybiya (peace-treaty with Qureysh)¹

Then Mohammad stayed in Medina during the months of Ramadhan and Shawwal and went out on the little pilgrimage in Dhu'l-Qa'da of year six A.H., with no intention of making war. Waqidi said "Mohammad had seen in his sleep that he entered the House (Ka'aba), his head shaven, taken the key to the "House," and stood at the place of the halting at al-Arafat."² He called together the Arabs and neighbouring Bedouin to march with him, fearing that Quraysh would oppose him with arms or prevent him from visiting the temple, as they actually did. Many of the Arabs held back from him, and he went out with the emigrants and Ansar and such of the Arabs as stuck to him. He took the sacrificial victims with him and donned the pilgrim garb so that all would know that he did not intend war and that his purpose was to visit the temple and to venerate it. He took with him seventy camels for sacrifice. There were seven hundred men so that each camel was on behalf of ten men. Jabir Ibn 'Abdullah, used to say, 'We, the men of al-Hudaybiya, were fourteen hundred.

When Mohammad was in Usfan, Bishr Ibn Sufyan al-Ka'b'i met him and said: 'There are Quraysh who have heard of your coming and have come out with their milch-camels and have put on

¹ - Sirat Ibn Ishaq (Hesham), p-499

² - Al-Maghazi Al-Waqidi, p-281

leopards' skins, and have encamped at DhuTuwa swearing that you will never enter Mecca in defiance of them. Khalid Ibn al-Walid is with their cavalry which they have sent in advance to Kura'u'l-Ghamim.' Mohammad said: 'Alas, Quraysh, war has devoured them! What harm would they have suffered if they had left me and the rest of the Arabs to go our own ways? If they should kill me that is what they desire, and if God should give me the victory over them they would enter Islam in flocks. If they do not do that they will fight while they have the strength, so what are Quraysh thinking of? By Allah, I will not cease to fight for the mission with which God has entrusted me until He makes it victorious or I perish.

Then he said, 'Who will take us out by a way in which we shall not meet them?' A man of Aslam volunteered to do so and he took them by a rugged, rocky track between passes, which was very hard on the Muslims, and when they emerged from it on to the easy ground at the end of the wadi Mohammad said, to the men, Say, We ask God's forgiveness and we repent towards Him. They did so and he said: 'That is the "putting away" that was enjoined on the children of Israel, but they did not say the words.'

Mohammad ordered the force to turn to the right through the salty growth on the road, which leads by the pass of al-Murar to the declivity of al-Hudaybiya below Mecca. They did so, and when the Quraysh cavalry saw from the dust of the army that they had turned aside from their path they returned at a gallop to Quraysh.

Mohammad went ,as far as the pass of al-Murar and when his camel knelt and the men said, 'The camel won't get up,' he said: 'It has not refused and such is not its nature, but the One who restrained the elephant from Mecca is keeping it back. Today whatever condition Quraysh make in which they ask me to show kindness to kindred I shall agree to.' Then he told the people to dismount. They objected that there was no water there by which they could halt, so he took an arrow from his quiver and gave it to one of his companions and he took it down into one of the water holes and prodded the middle of it and the water rose until the men's camels were satisfied with drinking and lay down there.

When Mohammad had rested Budayl Ibn Warqa' al-Khuza'i came to him with some men of Khuza'a and asked him what he had come for. He told them that he had not come for war but to go on pilgrimage and venerate the sacred precincts. Then he said to them what he had said to Bishr Ibn Sufyan. Then they returned to Quraysh and told them what they had heard; but they suspected them and spoke roughly to them, saying, 'He may have come not wanting war but by Allah he shall never come in here against our will, nor shall the Arabs ever say that we have allowed it.'

Then Quraysh sent Mikraz Ibn hafs to him. When he saw him approaching, he said, 'This is a treacherous fellow!' When he came up and spoke to him, Mohammad gave him the same reply as he had given Budayl and his companions, and he returned and told the Quraysh what Mohammad had said.

Then they sent to him al-Hulays Ibn 'Alqama or Ibn Zabban, who was at that time chief of the black troops. When Mohammad saw him, he said, 'This is one of the devout people, so send the sacrificial animals to meet him so that he can see them! When he saw them going past him from the side of the wadi with their festive collars round their necks and how they had eaten their hair because they had been so long kept back from the place of sacrifice, he went back to Quraysh and did not come to Mohammad, so greatly was he impressed by what he had seen. When he told them that, they said, 'Sit down! You are only a Bedouin, utterly ignorant.' This enraged al-Hulays, who said: 'You men of Quraysh, it was not for this that we made an alliance and agreement with you. Is a man who comes to do honour to God's house to be excluded from it? By him who holds my life in his hand, either you let Muhammad do what he has come to do or I shall take away the black troops to the last man.' They said, 'Be quiet, Hulays! until we obtain for ourselves acceptable terms.'

Then they sent Urva Ibn Mas'ud to Mohammad and he said: 'You men of Quraysh, I have seen the harshness and rude words with which you have received those you sent to Muhammad when they returned to you. You know that you are the father and I am the son-for Urwa was the son of Subay'a d. 'Abdu Shams-I heard of what befell you and I collected those of my people who obeyed me; then I came to you to help you.' They agreed and said that they did not suspect him. So he came to Mohammad and sat before him and

said: 'Muhammad, have you collected a mixed people together and then brought them to your own people to destroy them? Quraysh have come out with their milch-camels clad in leopard skins swearing that you shall never enter Mecca by force. By God I think I see you deserted by these people (here) tomorrow.' Now Abu Bakr was sitting behind Mohammad and he said, 'Suck al-Lat's nipples! Should we desert him?' Mohammad told him what he had told the others, namely that he had not come out for war. He got up from Mohammad's presence having seen how his companions treated him. Whenever he performed his ablutions they ran to get the water he had used; if he spat they ran to it; if a hair of his head fell they ran to pick it up. So he returned to Quraysh and said, 'I have been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion.'

Mohammad called Khirash Ibn Umayya al-khuza'i and sent him to Quraysh in Mecca, mounting him on one of his camels called al-Tha'lab to tell their chiefs from him what he had come for. They hamstrung Mohammad's camel and wanted to kill the man, but the black troops protected him and let him go his way so that he came back to Mohammad.

Then, Quraysh sent forty or fifty men with orders to surround Mohammad's camp and get hold of one of his

companions for them, but they were caught and brought to Mohammad, who forgave them and let them go their way. They had attacked the camp with stones and arrows.

Then Mohammad called 'Umar to send him to Mecca with the same message, but 'Umar told him that he feared for his life with Quraysh, because there were none of Bani 'Adiy Ibn Ka'b in Mecca to protect him, and Quraysh knew of his enmity and his rough treatment of them. He recommended that a man more prized there than himself should be sent, namely 'Uthman. Mohammad summoned Uthman and sent him to Abu Sufyan and the chiefs of Quraysh to tell them that he had not come for war but merely to visit the house and to venerate its sanctity.

As 'Uthman entered or was about to enter Mecca Aban Ibn Sa'id met him and carried him in front of him. Then he gave him his protection until he could convey Mohammad's message to them. Having heard what Uthman had to say, they said: 'If you want to go round the temple, go round it.' He said that he could not do so until Muhammad did so, and Quraysh kept him a prisoner with them. Mohammad and the Muslims were informed that Uthman had been killed.

THE WILLING HOMAGE

Abdullah Ibn Abu Bakr told me that when Mohammad heard that 'Uthman had been killed he said that they would not leave until they fought the enemy, and he summoned the men to

give their undertaking. The pledge of al-Ridhwan took place under a tree. Men used to say that Mohammad took their pledge unto death. Jabir Ibn 'Abdullah used to say that Mohammad did not take their pledge unto death, but rather their undertaking that they would not run away. Not one of the Muslims who were present failed to give his hand except al-Jadd Ibn Qays. Then Mohammad heard that the news about 'Uthman was false.

THE ARMISTICE

Then Quraysh sent Suhayl Ibn 'Amr to Mohammad with instructions to make peace with him on condition that he went back this year, so that none of the Arabs could say that he made a forcible entry. When Mohammad saw him coming, he said, 'the people want to make peace seeing that they have sent this man. After a long discussion, peace was made and nothing remained but to write an agreement. 'Umar jumped up and went to Abu Bakr saying, 'Is he not God's apostle, and are we not Muslims, and are they not polytheists?' to which Abu Bakr agreed, and he went on: 'Then why should we agree to what is demeaning to our religion?' He replied, 'Stick to what he says, for I testify that he is God's apostle.'Umar said, 'And so do I.' Then he went to Mohammad and put the same questions to which Mohammad answered, 'I am God's slave and His apostle. I will not go against His commandment and He will not make me the loser.' 'Umar used to say, 'I have not ceased giving alms and fasting and praying and freeing slaves

because of what I did that day out of fear for what I had said, when I hoped that (my plan) would be better.' Then Mohammad summoned 'Ali and told him to write 'In the name of Allah the Compassionate, the Merciful: Suhayl said 'I do not recognize this; but write "In thy name, O Allah.'" Mohammad told him to write the latter and he did so. Then he said: Write, "This is what Muhammad, Mohammad of God has agreed with Suhayl Ibn 'Amr.'" Suhayl said, 'If I witnessed that you were God's apostle I would not have fought you. Write your own name and the name of your father. Mohammad said: 'Write "This is what Muhammad Ibn 'Abdullah has agreed with Suhayl Ibn 'Amr.' They have agreed to lay aside war for ten years during which men can be safe and refrain from hostilities on condition that if anyone comes to Muhammad without the permission of his guardian he will return him to them; and if anyone of those with Muhammad comes to Quraysh they will not return him to him. We will not show enmity one to another and there shall be no secret reservation or bad faith. He who wishes to enter into a bond and agreement with Muhammad may do so and he who wishes to enter into a bond and agreement with Quraysh may do so.'" Here Khuza'a leapt up and said, 'We are in a bond and agreement with Muhammad,' and Bani Bakr leapt up and said the same with regard to Quraysh, adding 'You must retire from us this year and not enter Mecca against our will, and next year we will make way for you and you can enter it with your companions, and stay there three nights. You may carry a rider's weapons, the

swords in their sheaths. You can bring in nothing more. While Mohammad and Suhayl were writing the document, suddenly Abu Jandal Ibn Suhayl appeared walking in fetters, having escaped to Mohammad. Mohammad's companions had gone out without any doubt of occupying Mecca because of the vision which Mohammad had seen, and when they saw the negotiations for peace and a withdrawal going on and what Mohammad had taken on himself they felt depressed almost to the point of death. When Suhayl saw Abu Jandal he got up and hit him in the face and took hold of his collar, saying, 'Muhammad, the agreement between us was concluded before this man came to you.' He replied, 'You are right: He began to pull him roughly by his collar and to drag him away to return him to Quraysh, while Abu Jandal shrieked at the top of his voice, 'Am I to be returned to the polytheists that they may entice me from my religion O Muslims?' and that increased the people's dejection. Mohammad said, 'O Abu Jandal, be patient and control yourself, for God will provide relief and a means of escape for you and those of you who are helpless. We have made peace with them and we and they have invoked God in our agreement and we cannot deal falsely with them.' 'Umar jumped up and walked alongside Abu Jandal saying, 'Be patient for they are only polytheists; the blood of one of them is but the blood of a dog,' and he brought the hilt of his sword close up to him. 'Umar used to say, 'I hoped that he would take the sword and kill his father with it, but the man spared his father and so the matter ended.' When Mohammad had

finished the document he summoned representatives of the Muslims and polytheists to witness to the peace, namely Abu Bakr, 'Umar, and 'Abdu'l-Rahman Ibn 'Auf, 'Abdullah Ibn Suhayl Ibn 'Amr, and Sa'd Ibn Abu Waqqas, Mahmud Ibn Maslama, Mikraz Ibn Hafs who was a polytheist at the time, and 'Ali who was the writer of the document.

Mohammad was encamped in the profane country, and he used to pray in the sacred area. When the peace was concluded he slaughtered his victims and sat down and shaved his head. When the men saw what Mohammad had done, they leapt up and did the same. Some men shaved their heads on the day of al-Hudaybiya while others cut their hair. Mohammad said, 'May God have mercy on the shavers.' They said, 'The cutters, too, O apostle?' Three times they had to put this question until finally he added 'and the cutters'. When they asked him why he had repeatedly confined the invocation of God's mercy to the shavers, he replied, 'Because they did not doubt.' Mohammad sacrificed in the year of al-Hudaybiya among his victims a camel belonging to Abu Jahl, which had a silver nose-ring, thus enraging the polytheists.

Mohammad then went on his way back and when he was half-way back, the Sura al-Fath (chapter 48 of Quran) came down. The verses directly related to Hudaybia are cited here:

1. Verily, We have given you (O Muhammad) an apparent victory.

2. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;
3. And that Allah may help you with strong help.
4. He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.
5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success,
6. And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.
10. Verily, those who give Bai'a (pledge) to you (O Muhammad) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allah, He will bestow on him a great reward.
11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say:

"Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.

12. "Nay, but you thought that the Messenger () and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

18. Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,

19. And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.

20. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.
21. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them, And Allah is Ever Able to do all things.
24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.
25. They are the ones who disbelieved (in the Oneness of Allah Islamic Monotheism), and hindered you from Al-Masjid-al-Haram (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.
27. Indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure, (some) having your heads

shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

28. He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.

29. Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves.

Zuhri said: no previous victory in Islam was greater than this. There was nothing but battle when men met; but when there was an armistice and war was abolished and men met in safety and consulted together none talked about Islam intelligently without entering it. In those two years, double as many or more than double as many entered Islam as ever before.

THOSE LEFT HELPLESS AFTER THE PEACE

When Mohammad arrived in Medina Abu Basir Utba Ibn Asid one of those imprisoned in Mecca, came to him. Azhar 'b. 'Abdu 'Auf and al-Akhnas Ibn Shariq wrote to Mohammad about him, and they sent a man with a slave of theirs. When they came to Mohammad with the letter, Mohammad said, 'You know the undertaking we gave these people and it ill becomes us that treachery should enter our religion. God will bring relief and a way

of escape to those helpless like you, so go back to your people.' He said, 'Would you return me to the polytheists who will seduce me from my religion?' He said, 'Go, for God will bring relief and a way of escape for you and the helpless ones with you.' So he went with them as far as Dhu'l-Hulayfa where he and the two men sat against a wall. Abu Basir said, 'Is your sword sharp, O brother of Bani 'Amir?' When he said that it was; he said that he would like to look at it. 'Look at it if you want to,' he replied. Abu Basir unsheathed it and dealt him a blow that killed him. The slave ran off to Mohammad who was sitting in the mosque, and when Mohammad saw him coming he said, 'This man has seen something frightful.' When he came up Mohammad said, 'What's the matter, woe to you?' He said: 'Your man has killed my man,' and almost at once Abu Basir came lip girt with the sword, and standing by Mohammad he said, 'Your obligation is over and God has removed it from you. You duly handed me over to the men and I have protected myself in my religion lest I should be seduced therein or scoffed at.' Mohammad said, 'Woe is his mother, he would have kindled a war had there been others with him."

Then Abu Basir went off until he halted at al-'Is in the region of Dhu'l-Marwa by the sea-shore on the road which Quraysh were accustomed to take to Syria. The Muslims who were confined in Mecca heard what Mohammad had said of Abu Basir so they went out to join him in al- 'Is. About seventy men attached themselves to him, and they so harried Quraysh, killing everyone

they could get hold of and cutting to pieces every caravan that passed them, that Quraysh wrote to Mohammad begging him by the ties of kinship to take these men in, for they had no use for them; so Mohammad took them in and they came to him in Medina.

THE WOMEN WHO EMIGRATED AFTER THE ARMISTICE

Umm Kulthum migrated to Mohammad during this period. Her two brothers 'Umara and al-Walid came and asked Mohammad to return her to them in accordance with the agreement between him and Quraysh at Hudaybiya, but he would not. God forbade it. The associated Quranic verse is: "O you who believe, when believing women come to you as emigrants test them. God knows best about their faith. If you know that they are believers, do not send them back to the unbelievers. They are not lawful to them nor vice versa. And give them (the unbelievers) what they have spent on them. It is no sin for you to marry them when you have given them their dues, and hold not to the ties of unbelieving women". Ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah who judges between you. God is a knower, wise (Quran: 60/10)."

Ibn Hisham said: when Mohammad returned to Medina, a Moslem said to him 'did not you tell that we would enter Mecca safely?' Mohammad said 'did I say this year?' He said 'no'. Mohammad said 'it will happen as Gabriel informed me.'

Critique:

- This Soorah (48) reveals several points about human origin of Quran. The brain of Mohammad was doing the same actions that the brain of an ordinary man does. When one fails, one tries hard to put all the blames on the external factors not on himself. When a student fails in his exam, he says something like: the exam was very hard, the teacher marked my exam badly or I did not sleep last night and so on. When an athlete fails, expresses more or less similar excuses, as well as bragging. This is unintentional and unconscious act of our brain and Mohammad was doing the same.

In this event, Mohammad was humiliated and it was very bitter for him who was dreaming of governing the whole world. Surely, he was thinking all the way back to Medina; finally he made this Soorah to compensate his humiliation. He claimed that the peace treaty was a great victory. He claimed that he had been dominant over Quraysh, but he did not attack them because there were some unrecognized Moslems among Quraysh. But, in fact, he was not dominant and his excuse is futile too, since two years latter when he was powerful attacked Mecca with more unrecognized Moslems there.

In addition, the humiliated commander treats his doubtful soldiers violently. Mohammad used very harsh language against such people and as usual, called them hypocrites and promises them the hell. Then he started bragging; God would give you a great victory, he would offer you huge plunders and so on (verses

18-20). He tried to keep the hungry Arabs in line by promising them more robberies. Note that these verses show one of his great objectives too, plundering others, getting wealthier.

An important point is that, Mohammad did not mention the name and date of this victory and plunder (Verses 18-20). If you are right and you are the messenger of God, why do not you tell the details of the future victory? This is what all druids do; they say something wage about future that are relatively right. Regarding Mohammad, surely, there would be some victory later on, but which of them he means?

Mohammad used similar trick about his dream too. He said that he had a dream and they would go to Mecca safely, so they did not need to prepare for war. What does an ordinary person understand from this sentence? It is clear that it means *this journey*, not a wage journey in the future. It is interesting that Mohammad, himself, had believed in his prediction, otherwise, he was wise enough not to go toward Quraysh with a small army and with no military preparation. Nevertheless, when his prediction came wrong, he used trickery to deceive people and said I meant *some time in future!* As explained in the book ‘Critique of Quran’, Mohammad used the same trick in his prediction about victory of Iran over Rome.

- Think about this verse: “Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves (48/29).” It means that Moslems

should be violent and harsh with non-Moslems; harshness of any type, hatred, torture, thievery, terror, killing, kidnapping, enslaving, raping and so on. As you read, Mohammad himself employed all these brutal methods against non-Moslems to oblige them to convert to Islam.

Consider this sentence of Mohammad “By Allah, I will not cease to fight for the mission with which God has entrusted me until He makes it victorious or I perish” which is in support of the previous verse. He did not say, I encourage people to convert by reasoning and strong discussion and evidence, he said I do that by war!

- Abu Basir killed a non-Moslem by trickery. Firstly, life of the man was secured based on the peace treaty of Mohammad with Quraysh. Secondly, he had not done anything wrong, and he was innocent. Nevertheless, Mohammad did not punish Abu Basir and even did not blame him. So, you should have realized so far that killing any non-Moslem was permitted by Mohammad. *Why should people be killed for their beliefs?*

- You read that seventy Moslems gathered around Abu-basir, and they were killing everyone they could get hold of and cutting to pieces every trade caravan that passed them, but Mohammad did not say or do anything about them. So far, anyone had known that killing non-Moslems, raiding their trade caravan and doing any other brutality against them was permitted, as Mohammad was doing these for many years.

- Mohammad did not return woman Moslems of Qureysh to Mecca. It was clearly a breach of the peace treaty. As usual, this was Mohammad who brock the peace treaty, he used to do that by the smallest excuse.
- Umar asked 'why should we agree to what is demeaning to our religion?' Umar did not doubt about God or prophet; he just had a question. Nevertheless, he believed that it was a sin even to think about the wrongness of a decision of Mohammad, so 'Umar used to say, 'I have not ceased giving alms and fasting and praying and freeing slaves because of what I did that day out of fear for what I had said.' It means that a good Moslem should be absolutely obedient, even he should not think, since if he thinks he may end up questioning about a decision of Mohammad. *In such a condition, what remains from human?*
- The messenger of Quraysh got up from Mohammad's presence having seen how his companions treated him. Whenever he (Mohammad) performed his ablutions they ran to get the water he had used; if he spat they ran to it; if a hair of his head fell they ran to pick it up. So he returned to Quraysh and said, 'I have been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions.

The first question coming to the mind is that, why Mohammad did not deter people from doing such debased and abject acts. Because, as any other dictator, Mohammad loved

abjection, absement and bowing down of people before himself. As mentioned several times, Mohammad pursued three objectives by claiming prophecy: power, wealth and sex. This is strong evidence supporting Mohammad's love for power.

We humans have the innate evil character of love of power over others. We take great pleasure of baseness of people and making them bow down before us: that you are the most important, that you are in command, that you are the only valued and praised person, that others are nothing. Everyone knows what this character has done to human in history; millions and millions were killed, tortured, imprisoned, starved to death and so on. Modern human rights and democracy relatively took this evil under control.

Now we should think about this question: is God in love of power? Does God have this evil character? Certainly, not; God owns everything, every power, no power left to gain and our abjection and bowing before him did not add anything to him. On the other hand, which is better for a God: having some degraded, powerless, mindless slave creatures, or having some dignified, powerful, thoughtful and creative creatures? Surely, the latter. So, why do most religions, especially Islam, want us to be incapable, debased, mindless, slave and in fact, nothing before God? Reality is that, the claimed prophets attributed their evil character of power-seeking to God. The claimed prophets, especially Mohammad knew that the best and easiest tool for fulfillment of their love for power is religion! Religious people feel degraded, despised,

humiliated and bow down before prophets and clergies, both mentally and bodily. Religious power is the sweetest power. The followers of a prophet or a clergy are slaves from deep inside. So, the religious power is the highest power for the prophets or clergies and religious abjection is the lowest abjection for us, poor ordinary people!

If there is a God in this world, he wants us to be dignified, thoughtful, creative, worthy and great. Mohammad, such a power-seeking, wealth-seeking and sex-seeking person could not be the prophet of God; he was the prophet of his lust for power, wealth and sex.

The worse than bowing before prophets, is abjection and bowing before clergies; this will continue as long as humans are present on the surface of the earth. As one example, look at the relation between Khomeini and Iranian Moslems. If an impartial person reads his books (especially ‘Kashf al-Asrar’), he realizes how stupid and ignorant Khomeini was. Nevertheless, a whole nation bowed down before him. They sacrificed themselves and their children for him. Mothers sent their small boys to war for him. Young volunteers walked over the minefields for him. Mothers of the opponent of Khomeini, spied against their chidren for him and send their children to his shambles. If he were not a clergy, he never would have been in such a position.

The expedition to Khaybar (offensive attack to Jews, killing, enslaving, raping and plundering assets and lands)¹

This war happened in Moharram of year seven after the migration. After his return from al-Hudaybiya Mohammad stayed in Medina during Dhu'l-Hijja and part of al-Muharram, the polytheists superintending the Hajj pilgrimage. Then he marched against Khaybar (a tribe of Jews).

Waqidi said, in his way to Khaybar, Mohammad said to one of Moslems, “O Abu Abs, you and your companions are, by God, poor! By Him who keeps my soul in his hands, if you stay safe and live a little, your provisions will increase, and what you leave to your family will increase; and your land and your slaves and whatever is in your interest will increase, and how good it will be for you!” Abu Abs said: And by God, it was just as the Messenger of God said.”²

Abbad captured a spy of the Jews and brought him to Mohammad and informed him of the news. Umar Ibn al-Khattab said, “Cut off his head.” Abbad said, “I promised him protection.” Mohammad said, “Keep him with you, O Abbad, and tie him up.” When Mohammad entered Khaybar, he proposed Islam to him. Mohammad said, “Indeed, I give you three days, if you do not

¹ - Sirat Ibn Ishaq (Hesham), p-510

² - Al-Maghazi Al-Waqidi, p-313

convert, he will not take off the rope from your neck except to go up hang." The person converted.¹

When Mohammad looked down on Khaybar he told his companions to stop. Then he said: 'O God, Lord of the heavens and what they overshadow and Lord of the lands and what they make to grow and Lord of the devils and what into error they throw and Lord of the winds and what they winnow, we ask Thee for the good of this town and the good of its people and the good of what is in it, and we take refuge in Thee from its evil and the evil of its people and the evil that is in it. Forward in the name of Allah.' He used to say that of every town he entered.

One said, we came to Khaybar by night, and Mohammad passed the night there; and when morning came he did not hear the call to prayer, so he rode and we rode with him, and I rode behind Abu Talha with my foot touching Mohammad's foot. We met the workers of Khaybar coming out in the morning with their spades and baskets. When they saw Mohammad and the army they cried, 'Muhammad with his force,' and turned tail and fled. Mohammad said, 'Allah akbar! Khaybar is destroyed. When we arrive in a people's square it is a bad morning for those who have been warned.' When Mohammad marched from Medina to Khaybar he went by way of 'Isr and a mosque was built for him there; then by way of al-Sahba'. Then he went forward with the army until he halted in a wadi called alRaji', halting between the men of Khaybar

¹ - Al-Maghazi Al-Waqidi, p-316

and Ghatafan so as to prevent the latter reinforcing Khaybar, for they were on their side against Mohammad. I have heard that when Ghatafan heard about Mohammad's attack on Khaybar they gathered together and marched out to help the Jews against him; but after a day's journey, hearing a rumour about their property and families, they thought that they had been attacked during their absence, so they went back on their tracks and left the way to Khaybar open to Mohammad.

Waqidi said, while Moslems had besieged one of the forts, Al-Hubab said to Mohammad, "Surely the Jews consider their date palms to be more precious than their first born children. So cut down their date palms." Mohammad ordered the cutting down of the date palms. The Muslims began to cut them down in haste. Abu Bakr came to him and said, "O Messenger of God, surely God most high has promised you Khaybar, and He will fulfill what he has promised you. So do not cut down the date palms." Mohammad commanded a herald to call out and prevent them from cutting the date palms.¹

Mohammad seized the property piece by piece and conquered the forts one by one, as he came to them. The first to fall was the fort of Na'im; there Mahmud Ibn Maslama was killed by a millstone which was thrown on him from it; then al-Qamus the fort of Bani Abu'l-Huqayq. Mohammad took captives from them among whom was Safiya daughter of Huyayy Ibn Akhtab who had

¹ - Al-Maghazi Al-Waqidi, p-317

been the wife of Kinana Ibn al-Rabi' and two cousins of hers.
Mohammad chose Saflya for himself. Dihya Ibn Khalifa al-Kalbi had asked Mohammad for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims.

The Muslims ate the meat of the domestic donkeys and Mohammad got up and forbade the people to do a number of things, which he enumerated. Mohammad prohibited four things that day: carnal intercourse with pregnant women who were captured; eating the flesh of domestic donkeys; eating any carnivorous animal; and selling booty before it had been duly allotted. When Mohammad forbade the flesh of donkeys, he allowed them to eat horseflesh.

It was said that Mohammad got up among Moslems and said: "It is not lawful for a man who believes in Allah and the last day to mingle his seed with another man's (meaning to approach carnally a pregnant woman among the captives), nor is it lawful for him to take her until he has made sure that she is in a state of cleanliness; nor is it lawful for him to sell booty until it has been properly divided; nor is it lawful for him to ride an animal belonging to the booty of the Muslims with the intention of returning it to the pool when he has worn it out; nor is it lawful for him to wear a garment belonging to the booty of the Muslims with the intention of returning it to the pool when he has reduced it to rags."

Mohammad began to take the forts and the property one by one. Banu Sahm of Aslam came to Mohammad and complained that they had fought and got nothing and found nothing with Mohammad, which he could give them. He said, "O God, You know their condition and that they have no strength, and that I have nothing to give them, so conquer for them the wealthiest of the enemy's forts with the richest food." The following day God conquered the fort of al-Sa'b Ibn Mu'adh which contained the richest food in Khaybar.

When Mohammad had conquered some of their forts and got possession of some of their property he came to their two forts al-Watih and al-Sulalim, the last to be taken, and Mohammad besieged them for some ten nights. Marhab, a Jew came out from their fort carrying his weapons and asking for a fight. Mohammad said, 'Who will deal with this fellow?' Muhammad Ibn Maslama said that he would, for he was bound to take revenge on the man who had killed his brother the day before. Mohammad told him to go and prayed Allah to help him. When they approached the one the other an old tree with soft wood lay between them and they began to hide behind it. Each took shelter from the other. When one hid behind the tree the other slashed at it with his sword so that the intervening branches were cut away and they came face to face. The tree remained bereft of its branches like a man standing upright. Then Marhab attacked Muhammad Ibn Maslama and struck him. He took the blow on his shield and the sword bit into it

and remained fast. Muhammad then gave Marhab a fatal wound. After Marhab's death, his brother Yasir came out. Al-Zubayr Ibn al-'Awwam went out to fight Yasir and killed him.

Waqidi narrated that when Mohammad was besieging fort of al-Zubayr, a man from the Jews named Ghazzal arrived. He said, "Abu Qasim, grant me protection and I will lead you to what will relieve you from the people of al-Nata and you will go out to the people of al-Shiqq, for indeed the people of al-Shiqq are destroyed from fear of you." Mohammad granted security to him, his family and his property. The Jew said, "If you stayed a month they would not care, for they have streams under the earth. They would go out at night, drink there and return to their fortress, which is inaccessible to you. But if you cut off their water, they will be distressed." Mohammad went to their streams and stopped them. When he stopped their drinking source, they were not able to stay thirsty. They set out and fought a strong battle. A few Muslims were killed, at that time, and ten Jews were taken that day. Mohammad conquered it and it was the last of the fortresses of Nata.¹

Mohammad sent Abu Bakr with his banner against one of the forts of Khaybar. He fought but returned having suffered losses and not taken it. On the morrow he sent Umar and the same thing happened. Mohammad said, 'Tomorrow I will give the flag to a man who loves Allah and his apostle. Allah will conquer it by his

¹ - Al-Maghazi Al-Waqidi, p-328

means; he is no runaway.' So he called 'Ali who was suffering from ophthalmia at the time and spat in his eye, saying, 'Take this flag and go with it until God gives victory through you.' So, Ali went off with it, gasping as he hurried, while we followed behind in his tracks until he stuck the flag in a pile of rocks under the fort. A Jew looked at him from the top of the fort and asked who he was, and when he told him he said, 'You have won, by what was revealed to Moses'! or words to that effect. He did not return until God had conquered by his hands. Abu Rafi', freed slave of Mohammad said, we went with 'Ali when Mohammad sent him with his flag and when he got near the fort the garrison came out and he fought them. A Jew struck him so that his shield fell from his hand, so 'Ali laid hold of a door by the fort and used it as a shield. He kept it in his hand as he fought until God gave victory, throwing it away when all was over. I can see myself with seven others trying to turn that door over, but we could not.

One said, we were with Mohammad one evening at Khaybar when along came some sheep belonging to a Jew, making for their fort while we were besieging them. Mohammad asked who would get this food for us and Abu l-Yasar volunteered to go. He said, 'I went out running like an ostrich, and when Mohammad saw me going he said "O God, may we long enjoy him." I had overtaken the flock as the first sheep entered the fort and I seized the two last and carried them off under my arms, bringing them back at a run as though I carried nothing until I cast them down

before Mohammad. They were duly killed and eaten.' Abu'l-Yasar was the last of Mohammad's companions to die. Whenever he told this story he used to weep, saying, 'They did enjoy me a long time; indeed I am the last of them.'

When Mohammad had conquered al-Qamus the fort of Bani Abu'l-Huqayq, Safiya daughter of Huyayy Ibn Akhtab was brought to him along with another woman. Bilal who was bringing them led them past the Jews who were slain and when the woman who was with Safiya saw them she shrieked and slapped her face and poured dust on her head. When Mohammad saw her he said 'Take this she-devil away from me.' He gave orders that Safiya was to be put behmd him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself. I have heard that Mohammad said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?' Now Safiya had seen in a dream when she was the wife of Kinana Ibn al-Rabi' that the moon would fall into her lap. When she told her husband he said, 'This simply means that you covet the king of the Hijaz Muhammad.' He gave her such a blow in the face that he blacked her eye: When she was brought to Mohammad, the mark was still there and when he asked the cause of it, she told him this story.

Kinana Ibn al-Rabi' (the husband of Safiya), who had the custody of the treasure of Bani al-Nadir, was brought to Mohammad who asked him about it. He denied that he knew where

it was. A Jew came to Mohammad and said that he had seen Kinana going round a certain ruin every morning early. When Mohammad said, O Kinana, Do you know that if we find you have it I shall kill you? He said Yes. Mohammad gave orders that the ruin was to be excavated and some of the treasure was found. When he asked Kinana about the rest he refused to produce it, so Mohammad gave orders to al-Zubayr Ibn al-'Awwam, 'Torture him until you extract what he has' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then Mohammad delivered him to Muhammad Ibn Maslama and he struck off his head in revenge for his brother Mahmud.

Waqidi narrated that, Kinana sent a request to Mohammad, "May I come down and speak with you?" Mohammad said, "Yes." He came down and made an agreement with Mohammad, that he spare the blood of the soldiers who were in their fortress and leave their children for them. They set out from Khaybar and its land, with their children, and they relinquished all they possessed of property or land to Mohammad such as gold, silver, quivers, weapons, and cloth, except for the garments worn by the people. Mohammad said: The protection of God and His messenger is relinquished from you if you conceal anything from me. And Kinana agreed with him about that. Mohammad sent for the wealth and took it one by one. He sent for the chattels and the weapons and he kept them, and he found among the coats of mail a hundred coats, four hundred swords, a thousand spears, and five hundred

bows with their quivers. Mohammad asked Kinana about the treasure of the family of Abul-Huqayq, and the jewelry from their jewelry, and what there was of the skin of the camel. He replied, “O Abul-Qasim, we spent it during our war and there does not remain anything from it. We saved it for such a day as this. The war and provisions for the warriors left nothing behind.” They took an oath about that, and they affirmed their oath, and they strove. Mohammad said to him, “The protection of God and His prophet will be denied you if it is discovered with you.” And he agreed. Then Mohammad said, “All that I took from your property and your blood is released to me, and there will be no protection for you!” He said, “Yes.” Then Mohammad asked Thalaba Ibn Sallam, who was a weak man, about their treasure. He replied, “I only know that I used to see Kinana, every morning, go around these ruins,” and he pointed to the ruins, “if there was something and he buried it, it is in there.” Mohammad sent al-Zubayr and a group of Muslims with Thalaba to those ruins. He dug where Thalaba showed him, and he pulled out from it that treasure. When the treasure was taken out, Mohammad commanded al-Zubayr to torture Kinana until he revealed all that he had with him. Al-Zubayr hurt him: he came to him with a firebrand and pierced him in his chest. Then Mohammad commanded that he hand him to Muhammad Ibn Maslama to kill him for his brother, and Muhammad Ibn Maslama killed him. He commanded that the the brother of Kinana also be tortured and then handed over to the care

of Bishr Ibn al-Bara to be killed by him. Some say that he cut off his head. After that Mohammad captured their property and imprisoned (enslaved) their women and children.¹

Mohammad besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked Mohammad to let them go (and they would leave him their property), and spare their lives, and he did so. Now Mohammad had taken possession of all their property, al-Shaqq, Nata, and al-Katiba and all their forts except what appertained to these two. When the people of Fadak heard of what had happened they sent to Mohammad asking him to let them go and to spare their lives and they would leave him their property, and he did so.

When the people of Khaybar surrendered on these conditions they asked Mohammad to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' Mohammad agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So, Khaybar became the prey of the Muslims, while Fadak was the personal property of Mohammad because they had not driven horses or camels against it.

When Mohammad had rested Zaynab daughter of al-Harith, the wife of Sallam Ibn Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that

¹ - Al-Maghazi Al-Waqidi, p-330

it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before Mohammad. He took hold of the shoulder and chewed a morsel of it but he did not swallow it. Bishr Ibn al-Bara' who was with him took some of it as Mohammad had done, but he swallowed it, while Mohammad spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. (Waqidi said, she repied, "You killed my father, my uncle and my husband. You took from my people what you took.) I said to myself, if he is a king I shall ease myself of him and if he is a prophet he will be informed.' So Mohammad let her off. (Waqidi said, there was disputation among us about her. A sayer said: Mohammad commanded about her and she was killed, then crucified. Another said that he had pardoned her.¹) Bishr died from what he had eaten. Mohammad had said in his illness of which he was to die when Umm (mother of) Bishr came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that Mohammad died as a martyr in addition to the prophetic office with which God had honoured him.

Having finislied with Khaybar, Mohammad went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medma.

¹ - Al-Maghazi Al-Waqidi, p-334

Waqidi said, when Mohammad came to al-Sahba he went to Birma until he came to Wadi al-Qura seeking those Jews who lived there. Mohammad charged his companions to fight. He lined them up and gave a Mohammad invited the Jews to Islam. He informed them that if they converted they would keep their property and retain their blood, and God would deal with them according to their accounts. A man among them challenged for a duel and al-Zubayr Ibn al-Awwam accepted it, and killed him. Then another challenged, and al-Zubayr accepted and killed him as well. Then another challenged, and Ali accepted his challenge and killed him. Then another challenged to a duel and Abu Dujana went to him and killed him. Then another challenged to a duel, and Abu Dujana killed him too, until Mohammad had killed eleven men from them. Whenever a man was killed he invited those who were remaining to Islam. They fought each other until evening, and it came to the point where the sun did not appear as much as a spear, when they surrendered. He conquered them by force. God plundered their property and they took furniture and goods in plenty. He apportioned what he took among his companions in Wadi al-Qura. But he left the dates and land in the hands of the Jews and employed them on it.¹

One said: When we left Khaybar to go to Wadi'l-Qura with Mohammad, we halted there in the evening as the sun was setting. Mohammad had a slave which Rila'a Ibn Zayd al-Judhami had

¹ - Al-Maghazi Al-Waqidi, p-350

given him. He was laying down Mohammad's saddle when suddenly a random arrow hit him and killed him. We congratulated him on paradise, but Mohammad said, 'Certainly not. His cloak is even now burning on him in Hell. He had surreptitiously stolen it on the day of Khaybar from the spoil of the Muslims.' One of his companions heard this and came to him saying, 'I took two sandal thongs.' He said, 'Two thongs of fire will be cut for you like them.'

Mohammad married Safiya in Khaybar or on the way, she havmg been beautified and combed, and got in a fit state for Mohammad by Umm Sulaym, Mohammad passed the night with her in a tent of his. Abu Ayyub, passed the night girt with his sword, guarding Mohammad and going round the tent until in the morning Mohammad saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that Mohammad said 'O God, preserve Abu Ayyub as he spent the night preserving me.'

When Mohammad left Khaybar and was on the way he said towards the end of the night: 'Who will watch over us till the dawn so that we may sleep?' Bilal volunteered to do so, so all lay down and slept. Bilal got up and prayed as long as God willed that he should; then he propped himself against his camel, and there was the dawn as he was looking at it, and his eyes were heavy and he slept. The first thing to wake the others was the feel of the sun.

Mohammad was the first to wake up and he asked Bilal what he had done to them. He said that the same thing had happened to him as had happened to Mohammad, and he admitted that he was right. Then Mohammad let himself be taken a short distance; then he made his camel kneel, and he and the men performed their ablutions. Then he ordered Bilal to call to prayer, and Mohammad led them in prayer. Having finished he went to them and said, 'If you forget your prayers, pray them when you remember them, for God has said, "Perform prayer for My remembrance."

I have heard that Mohammad gave Ibn Luqaym al-'Absi the hens and domestic animals which were in Khaybar.

Some Muslim women were with Mohammad at Khaybar, and Mohammad allowed them a small portion of the booty. He did not give them a definite share. A woman of Banu Ghifir said, 'I came to Mohammad with some women of Bani Ghifir and we told Mohammad, as he was going to Khaybar, that we wanted to go with him where he went, to tend the wounded and to help the Muslims as far as we could. He told us to go with God's blessing, and so we went with him. I was a young girl and Mohammad took me on the back of his saddle. When Mohammad dismounted for Morning Prayer and I got off the back of his saddle, some of my blood was on it. It was the first time that this had happened to me. I rushed to the camel in my shame. When Mohammad saw my distress and the blood he guessed the reason and told me to cleanse myself; then to take water and put some salt in it, and then to wash

the back of the saddle and go back to my mount.' She added: 'When Mohammad conquered Khaybar he gave us a small part of the booty. He took this necklace which you see on my neck and gave it to me and hung it round my neck with his own hand, and by God it will never leave me.' It was on her neck until she died when she gave instructions that it was to be buried with her.

Al-Aswad came to Mohammad with his flock of sheep as he was besieging Khaybar. He was the hired servant of a Jew there. He asked Mohammad to explain Islam to him, and when he did so he accepted it, for Mohammad never thought too little of anyone to invite him to accept Islam. Having become a Muslim he told Mohammad that he was the hired servant of the owner of the sheep, which were entrusted to his care, and what was he to do with them? He told him to hit them in the face and they would go back to their owner. So al-Aswad got up and took a handful of pebbles and threw them in their faces, saying, 'Go back to your master, for I will look after you no more.' They went off in a body as though someone were driving them, until they went into the fort. Afterwards he advanced to the fort with the Muslims and was struck by a stone and killed, never having prayed a single prayer. He was brought to Mohammad and laid behind him and covered by his shepherd's cloak. Mohammad, who was accompanied by a number of his companions, turned towards him and then turned away. When they asked him why, he said, 'He has with him now his two wives from the dark-eyed houris (girls of paradise).'

'Abdullah Ibn Abu Najih told me that he was told that, when a martyr is slain, his two wives from the dark-eyed houris pet him, wiping the dust from his face, saying the while, 'May God put dust on the face of the man who put dust on your face, and slay him who slew you'

When Kaybar had been conquered al-Hajjaj Ibn 'Illat al-Sulami said to Mohammad, 'I have money with my wife Umm Shayba daughter of Abu Talha-when they had lived together he had a son called Mu'rid by her-and money scattered among the Meccan merchants, so give me permission to go and get it.' Having got his permission he said, 'I must tell lies, O apostle.' He said, 'Tell them.' Al-Hajjaj said, 'When I came to Mecca I found in the pass of al-Bayda some men of Quraysh trying to get news and asking how Mohammad fared because they had heard that he had gone to Khaybar. They knew that it was the principal town of the Hijaz in fertility, fortifications, and population, and they were searching for news and interrogating passing riders. They did not know that I was a Muslim and when they saw me they said, "It is al-Hajjaj. He is sure to have news. Tell us, O Abu Muhammad, for we have heard that the highwayman has gone to Khaybar which is the town of the Jews and the garden of the Hijaz." I said, "I have heard that and I have some news that will please you." They came up eagerly on either side of my camel, saying, "Out with it, Hajjaj" I said, "He has suffered a defeat such as you have never heard of and his companions have been slaughtered; you have never heard the like,

and Muhammad has been captured." The men of Khaybar said, "We will not kill him until we send him to the Meccans and let them kill him among themselves in revenge for their men whom he has killed." They got up and shouted in Mecca, "Here's news for you! You have only to wait for this fellow Muhammad to be sent to you to be killed in your midst." I said, "Help me to collect my money in Mecca and to get in the money owed to me, for I want to go to Khaybar to get hold of the fugitives from Muhammad and his companions' before the merchants get there". They got up and collected my money for me quicker than I could have supposed possible. I went to my wife and asked her for the money which she had by her, telling her that I should probably go to Khaybar and seize the opportunity to buy before the merchants got there first. When 'Abbas heard the news and heard about me he came and stood at my side as I was in one of the merchants' tents, asking about the news which I had brought. I asked him if he could keep a secret if I entrusted it to him. He said he could, and I said, "Then wait until I can meet you privately, for I am collecting my money as you see, so leave me until I have finished"; and so, when I had collected everything I had in Mecca and decided to leave, I met 'Abbas and said, "Keep my story secret for three nights, then say what you will for I am afraid of being pursued." When he said that he would, I said, "I left your brother's son married to the daughter of their king, meaning Safiya, and Khaybar has been conquered and all that is in it removed and become the property of

Muhammad and his companions." He said, "What are you saying?" I said, "Yes, by Allah, but keep my secret. I have become a Muslim and have come only to get my money fearing that I may be deprived of it. When three nights have passed publish the news as you will." When the third day came 'Abbas put on a robe of his and scented himself and took his stick, and went to the Ka'ba and went round it. When the people saw' him they said, "O Abu'l-Fadl, this is indeed steadfastness in a great misfortune" He answered, "By no means, by Allah by whom you swear, Muhammad has conquered Khaybar and was left married to the daughter of their king. He has seized all that they possess and it is now his property and the property of his companions." They asked, "Who brought you this news?" He said, "The man who brought you your news. He came in to you as a Muslim and has taken his money and gone off to join Muhammad and his companions and to be with him." They said "O men of God, the enemy of God has escaped. Had we known we would have dealt with him." Almost at once the true news reached them.'

THE DIVISION OF THE SPOIL OF KHAYBAR

When the spoil of Khaybar was divided, al-Shaqq and Nata (two of the forts) fell to the Muslims while al-Katiba was divided into five sections: God's fifth; the prophet's share; the share of kindred, orphans, the poor; maintenance of the prophet's wives; and maintenance of the men who acted as intermediaries in the peace negotiations with the men of Fadak. To Muhayyisa, who was one

of these men, Mohammad gave thirty loads of barley and thirty loads of dates. Khaybar was apportioned among the men of al-Hudaybiya without regard to whether they were present at Khaybar or not. Only Jabir Ibn 'Abdullah was absent and Mohammad gave him the same share as the others. Its two wadis, al-Surayr and Khass, formed the territory into which Khaybar was divided. Nata and al-Shaqq formed 18 shares of which Nata formed 5 and al-Shaqq 13. These two places were divided into 1,800 shares. The number of the companions among whom Khaybar was divided was 1,800 with shares for horse and foot; 1,400 men and 200 horses; every horse got two shares and his rider one; every footman got one share. There was a chief over every allotment for every 100 men, i.e. 18 blocks of shares.

Then Mohammad distributed al-Katiba which is Wadi Khass between his kindred and wives and to other men and women.
He gave his daughter Fatima 200 loads; 'Ali 100; Usama Ibn Zayd 200 and 50 loads of dates; 'A'isha 200; Abu Bakr 100; 'Aqil Ibn Abu Talib 140; Bani Ja'far 50; Rabi'a Ibn al-Harith 100; al-Salt Ibn Makhrama and his two sons 100, 40 of them for al-salt himself; Abu Nabiqa 50; Rukana Ibn 'Abdu Yazid 50; Qays Ibn Makhrama 30; his brother Abu'l-Qasim 40; the daughters of 'Ubayda Ibn al-Harith and the daughter of al-Husayn Ibn al-Harith 100; B.' bayd Ibn 'Abdu Yazid 60; Ibn Aus Ibn Makhrama 30; Mistalh Ibn lithatha and Ibn Ilyas 50; Umm Rumaytha 40; Nu'aym Ibn Hind 30; Buhayna daughter of al-Harith 30; 'Ujayr Ibn 'Abdu Yazid 30;

Umm Hakim daughter of al-Zubayr 30; Jumana daughter of Abu Talib 30; Ibn al-Arqam 50; 'Abdu'l-Rahman Ibn Abu Bakr 40; Hamna daughter of Jahsh 30; Ummu'l-Zubayr 40; Dub'a daughter of al-Zubayr 40; Ibn Abu Khunaysh 30; Umm Talib 40; Abii Basra 20; Numayla al-Kalbi 50; 'Abdullah Ibn Wahb and his two daughters 90 of which 40 were for his two sons; Umm Habib 30; Malku Ibn Abda 30; and to his own wives 700.

In the name of Allah the Compassionate the Merciful.¹ A memorandum of what Muhammad Mohammad of Allah gave his wives from the wheat of Khaybar. He distributed to them 180 loads. He gave his daughter Fatima 85, Usama Ibn Zayd 40, al-Miqdad Ibn al-Aswad 15, Umm Rumaytha 5. 'Uthman Ibn 'Affan was witness and 'Abbas wrote the document.

The only dispositions that Mohammad made at his death were three: He bequeathed to the Rahawis land which produced a hundred loads in Khaybar, to the Dariyis (they were Banu al-Dar Ibn Hani' Ibn Habib Ibn Tumara Ibn Lakhm who had come to Mohammad from Syria), the Saba'is, and the Ash'aris the same. He also gave instructions that the mission of Usama Ibn Zayd should be carried through' and that two religions should not be allowed to remain in the peninsula of the Arabs.

¹ - it is a letter from Mohammad

THE AFFAIR OF FADAK

Waqidi said, when Mohammad approached Khaybar, he went close to Fadak and sent Muhayyisa Ibn Masud to invite the people of Fadak to Islam, filling them with fear that they would attack them as they had attacked the people of Khaybar, and descend on their fields.¹

When Mohammad had finished with Khaybar, God struck terror to the hearts of the men of Fadak (another Jewish tribe). When they heard what Mohammad had done to the men of Khaybar, they sent to him an offer of peace on condition that they should keep half of their produce. Their messengers came to him in Khaybar or on the road or after he came to Medina, and he accepted their terms. Thus, Fadak became his private property, because it had not been attacked by horse or camel.

Mohammad used to send to Khaybar 'Abdullah Ibn Rawaha to act as assessor between the Muslims and the Jews. When he made his assessment they would say, 'you have wronged us,' and he would say, 'If you wish it is yours and if you like it is ours,' and the Jews would say, 'On this (foundation) Heaven and earth stands.' But 'Abdullah acted as assessor for one year only before he was killed at Mu'ta. After him Jabbar Ibn Sakhr took over the work. All went well and the Muslims found no fault in their behaviour until they attacked 'Abdullah Ibn Sahl brother and killed him in violation of

¹ - Al-Maghazi Al-Waqidi, p-347

their agreement with Mohammad, and Mohammad and the Muslims suspected them on that account. He had gone there with friends of his to take away the dates and was found in a pool with his neck broken, having been thrown there. So they took him and buried him and then came to Mohammad and told him about the affair. His brother came to him accompanied by his two cousins Huwayyisa and Muhayyisa the sons of Mas'ud. Now 'Abdu'l-Rahman was the youngest of them and the avenger of blood and a prominent man among his people and when he spoke before his two cousins Mohammad said, 'The eldest first, the eldest first!' and he became silent. The two cousins then spoke and he spoke after them. They told Mohammad of the killing of their relative and he said, 'Can you name the killer, then swear fifty oaths against him that we should deliver him up to you?' They said that they could not swear to what they did not know. He said, 'If they swear fifty oaths that they did not kill him and do not know the slayer, will they be free from the guilt of his blood?' They answered, 'We cannot accept the oaths of Jews. Their infidelity is so great that they would swear falsely.' Mohammad paid the bloodwit of a hundred she-camels from his own property. There is another narration that Mohammad wrote to the Jews of Khaybar when the Ansar spoke to him: "A dead man has been found among your dwellings. Pay his bloodwit." The Jews wrote back swearing by God that they had not killed him and did not know who had, so Mohammad paid the blood-money. 'Amr Ibn Shu'ayb told the same

story except that Mohammad said, 'Pay the blood-money or be prepared for war.'

I (Ibn Ishaq) asked Ibn Shihlib al-Zuhri, 'How was it that Mohammad gave the Jews of Khaybar their palms when he gave them on a tax basis? Did he assign that to them until he was taken or did he give them them for some other necessary reason?' He told me that Mohammad took Khaybar by force then divided it into five parts and distributed it among the Muslims, and after the fighting, the population surrendered on condition that they should migrate. Mohammad called them and said that if they wished he would let them work on the lands and the produce was equally divided between both parties and he would leave them there as long as God let them stay. They accepted the terms and used to work the property on those conditions. When God took away His prophet, Abu Bakr (the first Khalife after Mohammad) continued the arrangement until his death, and so did 'Umar (the second Khalife after Mohammad) for the beginning of his amirate. Then he heard that Mohammad had said in his last illness, 'Two religions shall not remain together in the peninsula of the Arabs' and he made inquiries until he got confirmation. Then he sent to the Jews saying, 'God has given order for you to emigrate,' quoting Mohammad's words. 'If anyone has an agreement with Mohammad let him bring it to me and I will carry it out; he who has no such agreement let him get ready to emigrate.' Thus 'Umar expelled those who had no agreement with Mohammad.

Nafi slave of 'Abdullah Ibn 'Umar told me from 'Abdullah Ibn 'Umar: with al-Zubayr and al-Miqdad Ibn al-Aswad I went out to our property to Khaybar to inspect it, and when we got there we separated to see to our individual affairs. In the night, I was attacked as I was asleep on my bed and my arms were dislocated at the elbows. In the morning, I called my companions to my aid and when they came and asked me who had done this I had to say that I did not know. They reset my arms and then took me to 'Umar who said, 'This is the work of the Jews.' Then he got up and addressed those present saying that Mohammad had arranged with the Jews of Khaybar that we could expel them if we wished; that they had attacked 'Abdullah Ibn 'Umar and dislocated his arms, as they had heard, in addition to their attack on the Ansari previously. There was no doubt that they were the authors of these outrages because there was no other enemy on the spot. Therefore, if anyone had property in Khaybar he should go to it, for he was on the point of expelling the Jews, and he did expel them.

When 'Umar expelled the Jews from Khaybar he rode with the immigrants and Ansar and Jabbar Ibn Sakhr who was the assessor and accountant of the Medmans and Yazid Ibn Thabit; and these two divided Khaybar among its (Moslem) owners according to the original agreement of the lots.

'Umar also divided Wadi'l-Qura (lands of another Jewish tribe) among Moslems.

Critiques:

- This time Mohammad did not find any excuse to attack on people of Khaybar. For example, Mohammad used uncover of buttock of a Moslem woman as an excuse to attack Jews of Bani Qaynoqa. People of Khaybar had not done any thing against Mohammad during the last seven years, so attack of Mohammad was an overt assault and overt crime. Killing thousands of people was horrendous crime. Enslaving thousands of boys, girls and women was great crime. Raping all the captured women and girls was great crime. Plundering all the properties and wealth of Jews was great crime. Like Genghis, Mohammad killed, robbed, captured and raped. There is no difference between him and the greatest evil men of human history.
- What were the main objectives of Mohammad of attacking on Jews? The claimed objective of Mohammad was to attack on people until they accept Islam, but was it true for attacks on Jews? Everyone including Mohammad soon realized that Jews would not leave their religion and would not convert to Islam. Therefore, attack on Jews did not serve the claimed objective of Mohammad. Thus the main objectives of Mohammad, were conquering Jews (power), plundering their properties (wealth), capturing their beautiful women, and raping them (sex). He wanted to bring all Arabia under his command, and he succeeded. He wanted to have huge wealth, and he succeeded. You read how huge was the plundered goods and how huge was the portion of the relatives of

Mohammad. Surely, they plundered thousands of sheep and camels too. Nevertheless, these movable properties were trivial compared to the immovable properties, consisting of lands, farms, houses, castles, water wells, aqueducts, palm trees and so on. Finally, he wanted to provide sex pleasure for himself and Moslems, and he succeeded. What a useful God was Allah!

- Mohammad seized the lands and farms of Jews and let the remained Jews work on the farms as hirelings of Mohammad and give half of the products to Mohammad. By this way, Mohammad tasted the sweetness of getting the products of hard work of others, so he legislated it as a rule of Islam forever; Christian and Jews should work and give a great part of their incomes and products to Moslems forever:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدِهِمْ
صَاغِرُونَ (توبه ٢٩)

Translation: Fight those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with submission, while they are degraded (Quran: 9/29).

Note that in this verse the aim is not to make Jews and Christians convert but to bring them under control (i.e. power for

Mohammad) and to get part of their income and products (Jizyah, i.e. wealth for Mohammad).

- Note this saying of Mohammad to one of the Moslems that the aim of war was wealth: "O Abu Abs, you and your companions are, by God, poor! By Him who keeps my soul in his hands, if you stay safe and live a little, your provisions will increase, and what you leave to your family will increase; and your land and your slaves and whatever is in your interest will increase, and how good it will be for you!"

- Note the saying of Mohammad to a Jew, "When Mohammad entered Khaybar, he proposed Islam to him. Mohammad said, "Indeed, I give you three days, if you do not convert, he will not take off the rope from your neck except to go up-hang." The person converted." So, Mohammad did not deny using overt force to make people convert.

- Consider this sentence: Mohammad said, 'Allah Akbar! Khaybar is destroyed. When we arrive in a people's square it is a bad morning for those who have been warned.' Mohammad feels proud of producing disaster and death for people.

- Mohammad ordered cutting down of the date palms. The Muslims began to cut them down in haste. Abu Bakr came to him and said, "O Messenger of God, surely God most high has promised you Khaybar, and He will fulfill what he has promised you. So do not cut down the date palms." Mohammad commanded a herald to call out and prevent them from cutting the date palms.

Firstly, the act of cutting trees is immoral and inhumane. Secondly, it confirms that promise of conquering Khaybar was made by Mohammad not by God, otherwise he never cut the palm trees.

-Another inhumane act of Mohammad was stopping the drinking water of Jews. This act is so evil that rarely done by the most evil men of human history.

-You read that Mohammad asked Moslems to steal some sheep from the herd of a shepherd, and he prayed for the thief to be successful. Then they killed the two robbed sheep and ate together.

- Mohammad said: "It is not lawful for a man who believes in Allah and the last day to mingle his seed with another man's (meaning to approach carnally a pregnant woman among the captives). The idea of mingling seed to the previous seed is scientifically wrong. When a woman is pregnant, the next semen never mixes genetically with the previous embryo.

-You read that "Kinana sent a request to Mohammad, "May I come down and speak with you?" Mohammad said, "Yes." He came down and made an agreement with Mohammad, that he spare the blood of the soldiers who were in their fortress and leave their children for them. They set out from Khaybar and its land, with their children, and they relinquished all they possessed of property or land to Mohammad such as gold, silver, quivers, weapons, and cloth, except for the garments worn by the people. Mohammad said: The protection of God and His messenger is relinquished from

you if you conceal anything from me.” Then he asked him to disclose the place of their jewelry; he denied. When Mohammad found some gold, he asked Kinana about the rest, he refused to produce it, so Mohammad gave orders to al-Zubayr, ‘Torture him until you extract what he has’ so he kindled a fire with flint and steel on his chest until he was nearly dead. Then Mohammad delivered him to Muhammad Ibn Maslama and he struck off his head in revenge for his brother Mahmud. Then Mohammad killed his brother in a similar way.

Firstly, you could realize how much Mohammad loved treasure (wealth) that he ordered to torture two brothers to death. Torture is a great crime, though Mohammad had committed so many horrendous crimes that torture is trivial compared to them. Torturing people for treasure is the act of the worst criminals, like pirates.

Secondly, you read that, “After that Mohammad captured their property and imprisoned (enslaved) their women and children.” Why did Mohammad punish thousands of women and children for the lie of a person? Do you see the tiniest justice in his behavior?

Thirdly, a moral and good human never take revenge, let alone a prophet. Nevertheless, Mohammad delivered the nearly dead tortured men to two Moslems to strike off their heads in revenge for their killed relatives. Does a real prophet encourage revenge? In addition, killing someone instead of another one (the

killers of the relatives of the Moslems) is a great crime. This is exactly similar to this proverb: “a blacksmith committed a sin in Balkh (a city in Afghanistan); they beheaded a coppersmith in Shooshtar (a city in Iran) as his punishment”. Do you see the tiniest logic and justice in this behavior?

- Insatiable lust of Mohammad for sex could be seen in his raping Safiya. Mohammad mercilessly called the grieving woman she-devil, but in this grave situation, when he saw the young beautiful Safiya, he put her aside to have sex with her. Note that Safiya was one of the Bani Nadhir tribe; Mohammad attacked them; they gave their properties to Mohammad and took refuge in Bani Qurayza; Mohammad attacked Bani Qurayza and slaughter all the men including father of Safiya; she took refuge in Khaybar and married Kanana; Mohammad attacked Khaybar, besieged them for weeks, killed thousands of them and torture the husband of Safiya to death before her very eyes. Now consider how grieving she was; consider her mental condition. Now in this condition, Mohammad raped her throughout the night. Mohammad even did not wait to reach Medina; he raped her in his way back to Medina. To understand the depth of inhumanity in this event, suppose that such a woman was your wife, sister or mother! How much must one be shameless, atrocious, ruthless and evil to rape a woman in such a bizarre situation? I do not think any word could express obscenity of this act. Was this devil a prophet?

- Without doing any act against Mohammad, Mohammad attacked the Jews of Wadi'l-Qura and killed many of them. Finally, they surrendered and gave their properties and farms to Mohammad to save their lives. Then they continued working on their confiscated lands as the workers of Mohammad.

Mohammad sent someone to invite the people of Fadak to Islam, filling them with fear that they would attack them as they had attacked the people of Khaybar. People of Fadak gave their prosperous village to Mohammad to save their lives from the sword of Mohammad. Then Mohammad agreed that they continue working on their land as hired people and give half of their product to Mohammad.

As mentioned earlier in this book, thieves are three types: *first*: poor thieves who with great fear and trouble climb the wall of a place and steal something to live with. These are usually captured by police and punished severely. Mohammad did not belong to this abject group; his status was higher than these low-level thieves were. *Second* group are those thieves who use force, sword or gun to capture the properties of people. Certainly, Mohammad was one of this group. *Third*: the most vicious thieves are those who have done so much killing and brutality that people offer their properties to them by their own hands to let them safe and alive. Mohammad was upgraded to this level as well. *The events of Khaybar, Wadi'l-Qura and Fadak were of this sort.*

- Mohammad eradicated most Jews of Arabia and in his last illness said, 'Two religions shall not remain together in the peninsula of the Arabs'. It means that non-Moslems either should convert or be killed, and if they are Christians or Jews, either should convert or be killed or be expelled. So, Umar expelled the remained minority of Jews from Arabia.

The expedition of Umar to Turba (Attack on Hawazen)¹

It happened in Sha'aban in the year seven A.H. Mohammad sent thirty men with Umar to Ajuz Hawazin in Turba. Umar set out with a guide from the Banu Hilal. They marched by night and hid by day, but news came to the Hawazin and they fled. Umar came to their locality but did not meet even one of them. He turned to return to Medina, and when he was passing al-Najdiyya, and he was at the wall, the Hilali said to Umar, "Would you like to have another group that I have left, from Khatham (a tribe)? They came walking, for their land is dry." Umar said, "The Prophet did not command me about them. Indeed, he commanded me to stay and fight the Hawazin in Turba." And Umar returned to Medina.

¹ - Al-Maghazi Al-Waqidi, p-355; Also narrated by Sirrah al-Halabiah volume 3

The expedition of Abubakr to Najd (slaughter of many families)¹

It happened in Sha'aban in the year seven A.H. Hamza Ibn Abd al-Wahid related to me from Ikrima Ibn Ammar from Iyas Ibn Salama from his father, who said: Mohammad sent AbuBakr to Bani Kelab and appointed him commander over us. We captured many of the polytheists and killed them. I killed seven families with my hands. Our code was “Kill! Kill!”

Critique:

- Mohammad attacked this tribe with no reason or excuse.
- Consider what a horrendous crime they committed. They captured families and killed them; so that a soldier alone killed seven families (father, mother and children). Was it possible to be more brutal? This killing was with consent of Mohammad, otherwise he would have condemned them.

¹ - Sirrah al-Halabiah volume 3; Al-Maghazi Al-Waqidi, p-355

The expedition of Bashir Ibn Sa'ad to Bani Murra in fadak (offensive attack to Jews, killing, enslaving, raping and thievery)¹

In Sha'aban in the year seven A.H. Mohammad sent Bashir Ibn Sa'ad with thirty men to the Banu Murra in Fadak. He went out, met the shepherds, and asked, "Where are the people?" They said, "They are in their place," for the people were experiencing winter and were not at the water. So he drove their sheep and the cattle and returned descending towards Medina. The herald came out and informed them, when a large group of Murra overtook him at night. So they spent the night aiming at them with arrows until Bashir's companions ran out of arrows. In the morning, the Murra attacked them and captured Bashir's companions while those who turned escaped. Bashir fought hard until his ankle was struck. Some said that he died.

The Murra returned with their cattle and their sheep. Bashir Ibn Sa'ad, who was with the casualties, now proceeded slowly. When it was evening, he struggled on his feet until he reached Fadak. He stayed in Fadak with the Jews for several days until he recovered from the wound. Then he returned to Medina.

Mohammad armed al-Zubayr Ibn al-Awwam and said, "Go until you reach the wounded companions of Bashir. If God grants

¹- Al-Maghazi Al-Waqidi, p-355; Also narrated by Sirrah al-Halabiah volume 3 and mentioned by Ibn Hisham

you success, do not stay with them.” He armed and sent two hundred men with al-Zubayr and gave al-Zubayr the flag. Then, Ghalib Ibn Abdullah arrived from an expedition in which God had granted them success, so Mohammad said to Zubayr Ibn al-Awwam, “Be seated,” and he sent Ghalib Ibn Abdullah with the two hundred men instead.

They set out until they reached the place of the wounded Bashir and his companions. When Ghalib drew near them, he sent the vanguard, i.e. Ulba Ibn Zayd with ten men, to observe the troops and their location. Ulba went close to a group of them and then returned and informed Ghalib. Ghalib now approached marching until all of a sudden he was among them, and visible to the eye by night. So they procured and prepared a place for the animals and came to a halt. Ghalib stood and praised God and lauded him. Then he said, “As for later, I am decreed your guardian, fearing the One God who has no partner; so obey me, and do not resist nor dispute my command. Indeed, there is no decision for him who is not obeyed.” Then Ghalib brought harmony between them, saying, “O so and so, go with so and so; none shall separate from his companion. If one of you should return to me alone, I will say, ‘Where is your companion, so and so?’ And never shall he answer, ‘I do not know.’ When I proclaim takbir, you must proclaim takbir.” Then he proclaimed takbir, and they proclaimed takbir, and they took out their swords. He said: We came down to where the sheep were settled, but their cattle were settled by the

water hole. The men came out to us and we fought for a while. We placed our swords where we wished among them and we shouted out our code “Kill! kill!” Usama Ibn Zayd set out in the tracks of a man among them named Nahayk Ibn Mirdas, and he had gone far. We united against the settled and we killed them and captured their women and cattle. Our commander said, “Where is Usama Ibn Zayd?” He arrived after a while in the night. Our commander rebuked him with a good scolding, and said, “Did you not understand my command?” He replied, “Indeed, I set out in the tracks of a man who made fun of me until I drew near him and struck him with my sword. Then, he said, ‘There is no God but Allah!’” Our commander said, “And did you sheath your sword?” He said, “No, by God, I did not do so until I brought him to the other life.” He said and we said, “By God, miserable is what you did, and how you.” You say you killed a man who says ‘There is no God but Allah!’” And Usama repented, and was confused about what he had done.

He said: We drove the cattle, the sheep, the women and the children. Their portions were ten camels for every man, or an equal amount of cattle.

Usama said: When I hurt him (who said there is no God but Allah), I found a strong pain in my soul because of that, and I remember I was not able to eat food until I arrived in Medina. I came to Mohammad, and he received me and embraced me and I embraced him. Then he said to me, “O Usama, inform me about

your raid.” Usama began to inform him of the news until he reached his companion who was killed. Mohammad said, “You killed him, O Usama, when he said, ‘There is no God but Allah?’” He said: I began to say, “O Messenger of God, surely he said it as a protection from being killed.” Mohammad said, “Did you split open his heart to learn whether he was truthful or a liar?” Usama said, “I will not kill one who says there is no God but Allah.” Usama said: I wished that I had not converted except at that time.

Al-Miqdad Ibn Amr, said: I said, “O Messenger of God, do you think if a man from the disbelievers who fought me, who struck one of my hands with the sword and cut it, and then sought protection from me in a tree and said, ‘I have converted, by God,’ that I could kill him after he said it?” Mohammad said, “Do not kill him!” He said, “Indeed, I killed him, so what?” Mohammad said, “What if he were in the situation you were in, before you killed him, and you were in his situation before he says the words that he said?”

Critique:

- Again, Mohammad attacked a tribe who did not do anything against him. Again, killing innocent people, plundering their livelihood, enslaving their women and children and raping girls and women.

The aim of Bashir in the first attack was robbery, so when he captured camels and cattle, he set out toward Medina. In both

attacks there was nothing as inviting people to Islam. Sword spoke instead of tongue!

- As you read and I explained fully in chapter “Human in Quran” in the book “Critique of Quran”, only Moslem is considered human in Islam. As you saw in this event, taking the lives, properties, women and children of non-Moslems is lawful for Moslems, but as soon as one says “there is no God but Allah”, he would be protected.

The expedition of Ghalib Ibn Abdullah to Banu Abd Ibn Thalaba (offensive attack, killing and thievery)¹

It happened in Ramazan in the year seven A.H. When Mohammad arrived from the raid of al-Kudra, he stayed several days, as God wished him to stay, and Yasar (a slave of Mohammad) said to Mohammad, “O Messenger of God, indeed I have known the heedlessness of the Banu Abd Ibn Thalaba, so send me with troops to them.” Mohammad sent Ghalib Ibn Abdullah and a hundred and thirty men with him. Yasar set out with them and guided them through by-ways, until their provisions ended, they were exhausted, and they were apportioning the dates by number. Meanwhile the people were in the night, and their thoughts of Yasar were evil. The people thought that his Islam was not sound.

¹ - Al-Maghazi Al-Waqidi, p-357; Also narrated by Sirrah al-Halabiah volume 3

They reached a place that had been hollowed out by a stream, and when Yasar saw it he proclaimed takbir. He said, "By God, your success is in your need. Let us go along this hollow until it ends." The people went in it for a while, with their feelings concealed, and they did not speak except in whispers until they reached the rock of the Harra. Yasar said to his companions, "If a man shouted with a strong voice, surely the people will hear him, so make up your minds." Ghalib said. "Let us depart, O Yasar, I and you, and we will leave the people concealed," and so they did. And we set out, until all of a sudden we were among the people, within sight, and we heard the sounds of people, and shepherds and she-camels. The two returned swiftly and reached their companions. Together they approached until they were close to the neighborhood.

Their commander, Ghalib, had preached to them and awakened in them interest in Jihad. He forbade them from going too far in a quest. He united them and said, "When I proclaim takbir, you proclaim takbir." He proclaimed takbir, and they proclaimed takbir with him. They fell into the middle of their courtyard and drove the cattle and sheep, killing those who opposed them. They met that night at the water named Mayfa'a. He said: They drove the sheep down to Medina. It was not heard that they brought prisoners.

Critique:

- Now, Mohammad was so powerful that no tribe dares to attack him. Nevertheless, Mohammad attacked a tribe that had not done

anything against Mohammad, just based on the opinion of his slave.

- Again, killing and robbing the livelihood of people.

The expedition of Bashir Ibn Sa'ad to al-Jinab (offensive attack, killing and thievery)¹

It happened in the year seven A.H. A man from the Ashja'a named Husayl Ibn Nuwayra, the guide of Mohammad to Khaybar, arrived to Medina. Mohammad said to him, "From where do you come, Husayl?" He said, "I come from al-Jinab." Mohammad said, "What is behind you?" He said, "I left a group of Ghatafan in al-Jinab. Uyayna had sent to them saying, 'If you do not march to us we will march to you.' So they sent to him saying, 'March to us and we will march to Muhammad together,' for they desire you or some part of you." Mohammad called AbuBakr and Umar and mentioned that to them, and they both said, "Send Bashir Ibn Sa'ad." Mohammad called Bashir and handed him the flag and sent three hundred men with him. He commanded them to march by night and hide by day, and Husayl Ibn Nuwayra the guide set out with them.

¹- Al-Maghazi Al-Waqidi, p-358; Also narrated by Sirrah al-Halabiah volume 3 and mentioned by Ibn Hisham

They marched by night and hid by day until they came to the bottom of Khaybar and they alighted at Salah. Then they set out from Salah until they were close to the people, and the guide said to them, “Between you and the people is two thirds or a half day’s journey. If you like, hide, and I will set out ahead of you and bring you news, and if you like we will go together.” They said, “Rather, we will send you ahead,” and they sent him ahead. The guide was gone for a while, then returned to them and said, “This is the first cattle of theirs, so would you attack them?” The companions of the Prophet disputed, and some of them said, “If we attack now, the men who are relaxing will be warned of us.” The others said, “Let us capture what appears before us, and then we will seek out the people.”

They were daring about the cattle, and they took many cattle and filled their hands. But the shepherds dispersed, and they set out swiftly. They warned the group and the group dispersed and warned others. They went to a high place in their land. When Bashir set out with his companions to their center he found no one there. They returned with the cattle, and when they were in Salah, those returning met a spy of Uyayna and killed him. Then, they met the group of Uyayna’s people and Uyayna did not notice them and there was a skirmish. The group of Uyayna’s people was exposed and the companions of the Prophet followed them. They took a man or two from them as captives and arrived with them before Mohammad. The two converted, and Mohammad set them free.

They said: Al-Harith Ibn Awf al-Murriwas an ally of Uyayna and he joined him, fleeing on an excellent horse of his that ran swiftly with him. Al-Harith asked Uyayna to stop, but he said, “No, the companions of Muhammad are seeking me,” and he continued galloping. Al-Harith Ibn Awf said, “Is it not time for you to see what you are doing? Indeed, Muhammad has taken control of the land and your position is nothing.” Also, Al-Harith said: O man, you saw, and we saw with you a clear affair with the Banu Nadir, and the battle of al-Khandaq and Qurayza, and before that the Banu Qaynuqa and in Khaybar; indeed, they were the most excellent Jews of all al-Hijaz. Their bravery and generosity was well established. They were the people of forbidding fortresses, people of the date palm. By God, if the Arabs sought protection with them, they would be sheltered. Indeed Haritha Ibn al-Aws went to them when there was between them and their people, what there was, and they were protected by them from the people. Then you saw Muhammad alight with them, and how they lost their authority and were transformed. His people (the Quraysh) are still at peace with him. But he will cause their disaster, when the affair is established for him.”

Critique:

- Mohammad was expanding his territory and his power by attacking various tribes, without being attacked by them. In some cases, he made an excuse as “they may attack us”. But, in reality, now, Mohammad was so powerful that no tribe dares to attack him.

His excuse is both inhumane and unreasonable. Every nation has some enemies, and it is probable to be attacked by them. Is it humane and reasonable to attack them before being attacked? Certainly, not. If various countries adopt the Mohammad's strategy and attack their probable enemies, the world would be a jungle and full of fighting. So, it is a well-known principle that as far as a person or a nation has not been attacked, one has no right to attack others. It is one of the principles that made our modern world much safer and more peaceful than the past, except for Moslems. Therefore, what Mohammad was doing against different tribes was crime, killing them as usual, robbing their properties, enslaving their children and women, and raping the captive women; all were great crimes. Of course, this method of Mohammad was similar to method of the most evil dictators of the history, who used to expand their power and territory by attacking other nations.

Gift of Marieh Qebtyieh to Mohammad¹

In the year seven A.H., the king of Egypt gifted two sister bondwomen, Marieh and Sirin, to Mohammad. Marieh was beautiful, so Mohammad took her for himself and he gave her sister to Hasan Ibn Sabit.

¹ - Tabari History, vol. 3

Critique:

- By now, you have understood that slavery is an integral part of Islam. Mohammad used to enslave children and women of his enemies and used to accept slaves from others as a gift. If Mohammad was a good man, let alone a prophet, he should have not accepted slaves from others, and if he accepted, he should have freed them and sent them back to their original places, to their families and tribes.

The return of those who had migrated to abyssinia¹

Some of the emigrant had returned to Medina after Badr war and some died in abyssinia. Mohammad sent 'Amr Ibn Umayya al-Damri to the Negus to fetch them back in two boats and who ultimately rejoined him in Khaybar. Mohammad hugged Jafar Ibn Abi Talib and kissed between his two eyes and said "I don't know from which I should be happy, conquering Khaibar or return of Jafar.

Ibn Jahsh converted to Christianity in Abyssinia and died there. Mohammad married his wife, Umm Habibah daughter of Abu Sofyan. Ibn Ishaq named all the emigrants, which I did not bring them.

¹ - Sirat Ibn Ishaq (Hesham), p-526

The fulfilled Pilgrimage (Compensated Omrah) A.H.7¹

When Mohammad returned from Khaybar to Medina he stayed there from the first Rabi'a until Shawwal, sending out raiding parties and expeditions. Then in Dhu'l-Qa'da- the month in which the polytheists had prevented him from pilgrimage-he went out to make the 'fulfilled pilgrimage (compensated Umra)' in place of the '*Umra* from which they had excluded him.

Waqidi said: Mohammad commanded the Muslims to spend in the way of God, to give charity, and to not hold back their hands and destroy themselves. They said, "O Messenger of God, with what will one of us give charity when he does not find anything." The Messenger of God said, "With anything. Even with half a date, and even with the head of an arrow one of you carries with him in the way of God." Mohammad drove sixty sacrificial fat camels for this *Umra*.²

Those Muslims who had been excluded with him went out in A.H. 7, and when the Meccans heard of it they got out of his way. Quraysh said among themselves, 'Muhammad and his companions are in destitution, want, and privation.' They gathered

¹ - Sirat Ibn Ishaq (Hesham), p-530

²- Al-Maghazi Al-Waqidi, p-360

at the door of the assembly house to look at him and his companions, and when Mohammad entered the mosque he threw the end of his cloak over his left shoulder leaving his right upper arm free. Then he said: "God have mercy on a man who shows them today that he is strong." Then he kissed the stone, and went out trotting as did his companions until when the temple concealed him from them and he had kissed the southern corner; he walked to kiss the black stone. Then he trotted similarly three circuits and walked the rest. Ibn 'Abbas used to say, 'People used to think that this practice was not incumbent on them because Mohammad only did it for this clan of Quraysh because of what he had heard about them until when he made the farewell pilgrimage he adhered to it and the sunna carried it on.'

Abdullah Ibn Abu Bakr told me that when Mohammad entered Mecca on that pilgrimage 'Abdullah Ibn Rawaha was holding the halter of his camel and saying:

Get out of his way, you unbelievers, make way.'

Every good thing goes with His apostle...

Mohammad married Maymuna Daughter al-Harith in that journey of his when he was Haram. Al-Abbas Ibn 'Abdu'l-Mutalib married him to her.

Mohammad remained three days in Mecca. A few of Quraysh came to him on the third day because Quraysh had entrusted him with the duty of sending Mohammad out of Mecca. They said: Your time is up, so get out from us.' Mohammad

answered: 'How would it harm you if you were to let me stay and I gave a wedding feast among you and we prepared food and you came too?' They replied, 'we dont need your food, so get out.' So, Mohammad went out and left Abu Rafi his slave in charge of Maymuna until he brought her to him in Sarif. Mohammad consummated his marriage with her there, and then went on to Medina in Dhu'l-Hijja.

Critique:

- The great lust of Mohammad for sex could be understood from that Mohammad added three new women to his Harem in this year, Umm Habibeh, Meymooneh and Marieh Qebtyieh.
- Consider that in this journey, while some Arabs were complaining of poverty, Mohammad sacrificed sixty fat camels. You see the great difference between the wealth of Mohammad and that of the ordinary people! Another important point is that, all these camels were robbed camels. Mohammad did not raise even one of them; he obtained them from one fifth of his robberies, and now sacrificed them for God!

The expedition of Ibn Abil-Awja

This event happened in Dhul-hijja in the year seven A.H. When Mohammad returned from Umra in the year seven (he returned in Dhul-Hijja), he sent Ibn Abil- Awja al-Sulami with fifty

men to the Banu Sulaym. There was a spy from the Banu Sulaym with him. When he departed from Medina the spy set out to his people and warned them and informed them, so they gathered. When Ibn Abil-Awja came to them, the people were prepared for him. When the companions of Muhammad saw them, they invited them to Islam. Nevertheless, they pelted them with arrows and did not hear their words. They said, “There is no need for your invitation to Islam,” and they aimed at them for a while. Other helpers came until they surrounded them from every direction. The people fought a terrible battle until most of them were killed. Ibn Abil-Awja, their leader was wounded among the dead. He braced himself until he reached Mohammad.¹

Ghalib's raid on the Bani-Mulawwah (offensive attack, killing, enslaving, raping and thievery)²

Waqidi said it happened in Safar in the year eight A.H. Mohammad sent Ghilib Ibn Abdullah al. Kalbi on a raid. He ordered him to raid on and plunder Bani al-Mulawwah who were in al- Kadid. One said, we went out and when we reached Qudayd, we fell in with al-Harith Ibn Malik and seized him. He said that he had

¹ - Al-Maghazi Al-Waqidi, p-365; Sirat al-Halabia volume 3

² - Sirat Ibn Ishaq (Hesham), p-660

come to be a Muslim and was going to Mohammad. We told him that if he was a Muslim it would not hurt him to be tied up for a night, and if he were not we should make sure of him; so we bound him tightly and left him in charge of a young negro and told him to cut off his head if he tried to attack him.

We went on until we came to al-Kadid at sunset. We were in the wadi and my companions sent me on to scout for them. So I left them and went on until I came to a hill overlooking the enemy's camp. I went up to the top and looked down at the camp; and by God as I was lying on the hill, a man came out from his tent and said to his wife, 'I see something black on the hill which I didn't see at the beginning of the day. Look if any of your gear is missing; perhaps the dogs have dragged off something.' She went to look and told him that nothing was missing. He then told her to fetch him his bow and a couple of arrows and he shot me in the side. I pulled out the arrow, laid it aside, and kept my place. Then he shot me again in my shoulder. Again I pulled it out and kept my place. He said to his wife, 'If this had been a scout of some party, he would have moved, for both my arrows hit him; in the morning go and get them. Don't let the dogs gnaw them.' Then he went inside his tent.

We gave them time until they quietened down and went to sleep and towards dawn we attacked them and killed some and drove off the cattle. Waqidi said "they let the cattle graze among the community's camel and sheep, and they were milked and made

to rest after drinking at the watering place. When they were rested and calm, we launched a raid against them. We killed the warriors and took the families as prisoners. Then we drove the cattle and set out descending in the direction of Medina”¹

They cried out to one another for aid, and a multitude that we could not resist came at us and we went on with the cattle and passed Ibn al-Barsa and his companion and carried them along with us. The enemy were hard on our heels and only the wadi of Qudayd was between us, when God sent a flood in the wadi from whence He pleased, for there were no clouds that we could see and no rain. It brought such water that none could resist it and none could pass over. And there they stood looking at us as we drove off their cattle. Not one of them could cross to us as we hurried off with them until we got away; they could not pursue us, and we brought them to the apostle. The war-cry of Mohammad's companions that night was Slay! Slay!

Critique:

- Again attacking on a tribe that had not done anything against Mohammad. Consider that there was nothing as calling to Islam, the order of Mohammad was plunder; killing innocents, robbing their livelihood, enslaving children and women and raping the girls and women.

¹ - Al-Maghazi Al-Waqidi, p-370; Sirrah Halabia Vol 3

The raid of Kab Ibn Umayr to Dhat Atlah¹

It happened in Rabi-ol-Awwal in the year eight A.H. Mohammad sent Kab Ibn Umayr al-Ghfari with fifteen men to Dhat Atlah near the land of al-Sham. There they found a large group and invited them to Islam, but they did not reply, but pelted them with arrows. When the companions of the Prophet saw that, they fought hard until they were killed. A wounded man from among the dead escaped. In the cooling night, he struggled until he came to Mohammad and informed him of the news. That was unbearable to Mohammad and he almost sent a raid against them. However, it reached him that they had marched to another place so he left them.

Ibn AbiSabra related to me from al-Harith b.al-Fudayl, who said: Kab used to hide by day and march by night until he was near them. A spy of theirs saw him and informed them about the small number of the companions of the Prophet. They came, riding horses and killed them.

¹- Al-Maghazi Al-Waqidi, p-371; Sirrah Halabia Vol 3

The expedition of Shuja Ibn Wahab to al-Siyy (offensive attack, killing, enslaving, raping and thievery)¹

It happened in Rabi ol-Awwal in the year eight A.H. Mohammad sent Shuja Ibn Wahab with twenty-four men to a gathering of the Hawazin in al-Siyy. Mohammad commanded him to plunder them. So he set out. He used to march by night and hide by day until he attacked them one morning when they were careless. He had informed his companions before that, that they should not be excessive in the search.

They captured many cattle and sheep. They drove all of that until they arrived in Medina. Their portions were fifteen camels for every man. A camel was equal to ten sheep. The expedition lasted fifteen nights.

They had also captured women from the settlement and driven them. Among those they captured was a beautiful girl, and they brought her to Medina. Then a party of them who were Muslims arrived in Medina and spoke to Mohammad about the prisoners. Then Mohammad spoke to Shuja and his companions about returning the women, and they returned the women to their companions.

¹- Al-Maghazi Al-Waqidi, p-372; Sirrah Halabia Vol 3

Ibn AbiSabra said: I informed an old man from the Ansar about that and he said: As for the beautiful girl, Shuja Ibn Wahab had taken her for himself for a price and had intercourse with her. When the party arrived he let her choose, and she chose to stay with Shuja Ibn Wahab. Indeed, he was killed on the day of Yamama while she was still with him. He did not have a child by her.

Critique:

- Again attacking on a tribe that had not done anything against Mohammad. Consider that there was nothing as calling to Islam, the order of Mohammad was plunder; killing innocents, robbing their livelihood, enslaving children and women and raping the girls and women. Then some of them had to accept Islam superficially, so that they could return their raped women.

The raid of Mu'ta, the first attack on Romans (inviting to Islam by sword)¹

Sirat Halabiah narrated that Mohammad sent Harith Ibn Omeir with a letter to the emperor of Rome. In Muta, the emperor governor of Syria, Sharhabil Ibn Amr, captured and killed him. It was difficult for Mohammad and decided to make this war.²

¹ - Sirat Ibn Ishaq (Hesham), p-531

² - Sirat Halabiah, vol 2

Mohammad remained in medina for the rest of Dhu'l-Hijja, while the polytheists supervised the pilgrimage (Hajj), and throughout al-MuHarram and Safar and the two Rabi's. In Jumada'l-Ula he sent to Syria his force which met with disaster in Mu'ta.

Mohammad sent his expedition to Mu'ta in Jumada'l-Ula in the year 8 and put Zayd Ibn Haritha in command; if Zayd were slain then Ja'far Ibn Abu Talib was to take command, and if he were killed then 'Abdullah Ibn Rawaha. The expedition got ready to the number of 3,000 and prepared to start.

Waqidi narrated that Mohammad spoke for the army that, "I decree for you fear of God, and for those Muslims who are with you, goodness." He said, "Raid, in the name of God and in the path of God, and fight those who disbelieve in God. Do not betray or be extreme or kill children. If you meet your enemy from the polytheists, ask them one of three questions. Whatever each of them answers, accept it from them, and refrain from them. Invite them to enter Islam. If they do, accept them and refrain from them. Then invite them to transfer from their homeland to the homeland of the emigrants. If they do, inform them that to them is what belongs to the emigrants, and upon them is what is upon the emigrants. But if they enter Islam and prefer their homelands, inform them that they will be as the Bedouin of the Muslims. The judgment of God will come upon them, and they shall not receive either fay or portions in anything except when they fight together

with the Muslims. If they refuse, invite them to pay the Jizya, and if they agree to pay the Jizya, accept them and refrain from them. If they refuse, ask God's help and fight them.¹

When they were about to set off they bade farewell to Mohammad's chiefs and saluted them. When 'Abdullah Ibn Rawaha took his leave of the chiefs he wept and when they asked him the reason he said, 'By God, it is not that I love the world and am inordinately attached to you, but I heard Mohammad read a verse from God's book in which he mentioned hell: "There is not one of you but shall come to it; that is a determined decree of your Lord," and I do not know how I can return after I have been to it.' The Muslims said, 'God be with you and protect you and bring you back to us safe and sound.' 'Abdullah said:

But I ask the Merciful's pardon
And a wide open wound discharging blood,
Or a deadly lance-thrust from a zealous warrior
That will pierce the bowels and liver;
So that men will say when they pass my grave,
'God guide him, fine raider that he was, he did well!'

As Waqidi said, when they set off, the news reached Rome and they got prepared. Moslem army went on their way as far as Ma'an in Syria where they heard that Heraclius had come down to Ma'an in the Balqa' with 100,000 Greeks Joined by 100,000 men from Lakhm and Judham and al-Qayn and Bahra' and Bali

¹ - Al-Maghazi Al-Waqidi, p-372

commanded by a man of Bali of Irasha called Malik Ibn Zafila. When the Muslims heard this, they spent two nights at Ma'an pondering what to do. They were in favour of writing to Mohammad to tell him of the enemy's numbers; if he sent reinforcements well and good, otherwise they would await his orders. 'Abdullah Ibn Rawaha encouraged the men saying, 'Men, what you dislike is that which you have come out in search of, viz. martyrdom. We are not fighting the enemy with numbers, or strength or multitude, but we are confronting them with this religion with which God has honoured us. So come on! Both prospects are fine: victory or martyrdom.' The men said, 'By God, Ibn Rawaha is right.' Then the army went forward.

Zayd Ibn Arqam said: I was an orphan child of 'Abdullah Ibn Rawaha and he took me with him on this expedition riding on the back of his saddle, and as he journeyed by night I heard him reciting these verses of his:'

When you have brought me and carried my gear
A four nights' journey from the swampy ground,
Then enjoy life and bear no blame
And may I never return to my people at home. (And when)
The Muslims have gone and left me
In Syria where I wish to be,
And a near relative of mine in God,
Though no blood relation, has brought you back,
There I shall not care for fruit that depends on rain

Or palms whose roots are watered by man.

I wept on hearing these words and he flicked me with his whip and said, Why worry, wretched fellow, if God grants me martyrdom and you return firmly in the saddle?

The people went forward until when they were on the borders of the Balqa' the Greek and Arab forces of Heraclius met them in a village called Masharif. When the enemy approached, the Muslims withdrew to a village called Mu'ta. There the forces met and the Muslims made their dispositions, putting over the right wing Qutba Ibn Qatada, and over the left wing an Ansari called 'Ubayya Ibn Malik.

When fighting began, Zayd Ibn Hiritha fought holding Mohammad's standard, until he died from loss of blood among the spears of the enemy. Then Ja'far took it and fought with it until when the battle hemmed him in he jumped off his roan and hamstrung her and fought till he was killed. Ja'far was the first man in Islam to hamstring his horse.

One who was in the Mu'ta raid said, "I seem to see Ja'far when he got off his sorrel and hamstrung her and then fought until he was killed as he said:

Welcome Paradise so near,
Sweet and cool to drink its cheer.
Greeks will soon have much to fear
Infidels, of descent unclear
When we meet their necks I'll shear."

when Ja'far was killed 'Abdullah Ibn Rawaba took the standard and advanced with it riding his horse. He had to put pressure on himself as he felt reluctant to go forward. Then he said:

I swear, my soul, you shall come to the battle;

You shall fight or be made to fight.

Though men shout and scream aloud,

Why should you spurn Paradise?

Long have you been at ease.

You are nothing but a drop in a worn-out skin!

He also said:

O soul, if you are not killed you will die.

This is the fate of death which you suffer.

You have been given what you hoped for.

If you do what those two did

you will have been guided aright-meaning his two companions Zayd and la'far.

Then he dismounted and a cousin of his came up with a meat bone, saying, 'Strengthen yourself with this, for you have met in these battles of yours difficult days.' He took it and ate a little. Then he heard the sounds of confusion in the force and threw it away, saying, 'And you are still living?' He seized his sword and died fighting.

Then Thabit Ibn Aqrām took the standard. He called on the Muslims to rally round one man, and when they wanted to rally to him he demurred and they rallied to Khalid Ibn al-Walid. When he

took the standard he tried to keep the enemy off and to avoid an engagement. Then he retreated and the enemy turned aside from him until he got away with the men.

According to what I have been told, when the army was smitten Mohammad said: 'Zayd took the standard and fought with it until he was killed as a martyr; then Ja'far took it and fought until he was killed as a martyr.' Then he was silent until the faces of the Ansar fell and they thought that something disastrous had happened to 'Abdullah Ibn Rawaba. Then he said: "Abdullah took it and fought by it until he was killed as a martyr. I saw in a vision that they were carried up to me in Paradise upon beds of gold. I saw 'Abdullah's bed turning away from the beds of the other two, and when I asked why, I was told that they had gone on but he hesitated before he went forward.'

When the news of Ja'far's death reached Mohammad he said, Ja'far went by yesterday with a company of angels making for Bisha in the Yaman. He had two wings whose forefeathers were stained with blood.

Asma' daughter of 'Umays said: When Ja'far and his companions were killed, Mohammad came in to me when I had just tanned forty skins and kneaded my dough and washed and oiled and cleaned my children. He asked me to bring him Ja'far's sons and when I did so he smelt them and his eyes filled with tears. I asked him whether he had heard bad news about Ja'far and his companions, and he said that he had and that they had been killed

that day. I got up and cried aloud and the women gathered to me. Mohammad went out to his family saying, 'Do not neglect Ja'far's family so as not to provide them with food, for they are occupied with the disaster that has happened to their head."

A'isha Mohammad's wife said, When news of Ja'far's death came we saw sorrow on Mohammad's face. A man went to him and said, 'The women trouble us and disturb us.' He told him to go back and quieten them. He went but came back again saying the same words. 'A'isha here critiqued, 'Meddling often injures the meddler.' Mohammad said, 'Go and tell them to be quiet, and if they refuse throw dust in their mouths.' That Man said: 'I said to myself, God curse you, for you have neither spared yourself the indignity of a snub nor are you able to do what Mohammad said. I (A'isha) knew he could not throw dust in their mouths.

When Khalid went off with the men, he took the homeward road. When they got near Medina, Mohammad and the Muslims met them and the boys came running while Mohammad came with the people on his beast. He said, 'Take the boys and carry them and give me Ja'far's son.' They gave him 'Abdullah and he took him and carried him in front of him. The men began to throw dirt at the army, saying, 'You runaways, you fled in the way of God!' Mohammad said, 'They are not runaways but come-agains if God will.'

It was narrated that Umm Salama, Mohammad's wife, said to the wife of Salama Ibn Hisham, 'Why is it that I do not see

Salama at prayers with Mohammad with the rest of the Muslims?' She replied, 'By God, he can't go out. Whenever he goes out the men call out "Runaway! You ran away when in the path of God!" until he has taken to sitting in his house and not going out at all.'

Critique:

- The main objectives of Mohammad in this war were expressed in his talks to his army: Islam or forced emigration or Jeziah or death of Romans. These measures were established as a rule of Islam in verse 29 of Soorah Taubah (9/29). It is clear that all these orders are extremely oppressive and unreasonable. Why should people be forced to accept a religion? And, if they did not accept, why should be forced to emigrate and leave their lands, farms and homes for Moslems? And, if they did not accept, why should they pay part of their incomes (for example, half of their incomes, similar to Fadak Jews) to Moslems? And, if they did not accept, why should their men be slaughtered, their children and women be enslaved and all their properties be robbed by Moslems? You see, all Mohammad's orders were oppressive and unreasonable. Forcing people to believe in something is absolutely wrong. Force makes people accept something superficially to save their lives.

The raid of Dhat al-Sasalil (offensive attack, killing and robbery)

Mohammad sent Amr Ibn al-As to convoke the Arabs to war on Syria. The mother of al-'As Ibn Wal'il was a woman of Bali, so Mohammad sent him to them to claim their help. When 'Amr came to water in the country of Judham called al-Salsal, from which the raid took its name, he took alarm and sent to Mohammad for reinforcements. Mohammad sent him Abu 'Ubayda Ibn al-Jarrah with (some of) the first immigrants among whom were Abu Bakr

and 'Umar. He told Abu 'Ubayda when he sent him not to quarrel.¹

Waqidi said, when Abu 'Ubayda arrived, there were five hundred Moslems. Amr marched by night and day until he set foot in the land of Baliyy and conquered it. He learned that whenever he wound up at a place, all who were in this place dispersed when they heard of him. When he wound up at the furthest land of Baliyy, Udhra, and Balqayn, he met with a small group. They fought for a while and aimed arrows. But the Muslims attacked them and they fled. They incapacitated them as they fled and dispersed in the land. Amr conquered what was there and stayed for several days without hearing of a group of them meeting, or of a place, they went to. He sent out his cavalry and they returned with sheep and cattle they used to slaughter and sacrifice. There was nothing more

¹ - Sirat Ibn Ishaq (Hesham), p-668

than that. No plunder was apportioned except what was mentioned.¹

The raid of Abo'Ubayda Ibn al-Jarrah to the coast²

Mohammad sent a force to the coast commanded by Abu 'Ubayda and furnished them with a supply of dates. He began to ration them until the day came when he had to count them, and finally he could give each man but one date a day. One day he divided them among us and a man lacked even a date and we felt the loss of them that day, When we were exhausted by hunger God brought us a large animal (whale) from the sea, and we fell upon its flesh and fat and stayed by it for twenty nights until we grew fat and recovered our strength. Our leader took one of its ribs and set it in the way; then he sent for our largest camel and mounted our largest man upon it; he sat on it and came out from under it without lowering his head. When we came to Mohammad we gave him the news and asked him what he thought about our having eaten the whale. He said, 'It was food which God provided for you'.

¹ - Al-Maghazi Al-Waqidi, p-378

² - Sirat Ibn Ishaq (Hesham), p-673

The expedition of Khadra led by Abu Qatada (offensive attack, enslaving, raping and robbery) ¹

It happened in Sha'ban of the year eight A.H. Abdullah Ibn Abi Hadrad said: I was married to the daughter of Suraqa Ibn Haritha who was killed at Badr, and there was nothing in the world that was more desirable to me than to be with her. I had promised her a dowry of two hundred dirham but I could not find any part of it to take to her and I said to myself I shall trust in God and His Messenger. I came to the Prophet and informed him. He said, "How much have you promised her?" I said, "Two hundred dirham." He said, "If you scooped up the region of Bathan you would not find so much." I said, "O Messenger of God, help me for I have promised her." Mohammad said, "I have not agreed to help you with this. But I have determined to send fourteen men with Abu Qatada on an expedition. Would you like to go out with them, for, indeed, I hope that God will grant you plunder for your woman's dowry?" I said, "Yes."

We went out and we were sixteen men with Abu Qatada, who was our commander. Mohammad sent us to the Ghatafan around Najd, saying, "March by night and hide by day. Plunder, but do not kill women and children." So we went out until we came

¹ - Al-Maghazi Al-Waqidi, p-382; Sirrah Halabiah Vol 3

to the region of Ghatafan, and we attacked a large settlement of theirs. He said: Abu Qatada spoke to us and urged us on with the fear of God most high. He put together every two men and said, “Each man must not separate from his companion unless he is killed or returns to inform me about his news. A man will not come to me, who, when I ask him about his companion says, ‘I have no information about him!’ When I proclaim takbir, proclaim takbir; when I attack, attack; do not become excessive in your search for the enemy.”

We encircled the settlement and I heard a man scream: O Khadira (green vegetable)! I regarded it as a good omen and I said, “I will surely achieve good and have my wife.” We had come to them at night. He said: Abu Qatada drew his sword and we drew our swords; He proclaimed takbir and we proclaimed takbir with him; we strengthened against the settlement, and men fought. All of a sudden a tall man drew his shining sword, while he was walking backwards and said, “O Muslim, come forward to Paradise!” So I went after him, and he said, “Surely your prophet is a trickster, and his command is the real command,” and he says, ‘Paradise! Paradise!’ and makes fun of us.” But I knew that the enemy was ahead, and I went out in his tracks. My companion called out to me, “Do not go far, our commander has forbidden us to be excessive in the search.” I reached my enemy and aimed at the middle of the back of his neck. Then he said, “Draw near, O Muslim, to Paradise!” I shot him until I killed him with my arrows. He fell

dead and I took his sword. My companion began to call out, “Where have you gone? Indeed and by God, if I go to Abu Qatada and he asks me about you I will inform him.” He said: I met him, before I met Abu Qatada, and I inquired, “Did my commander ask about me?” He replied, “Yes, and he was furious with me and you.” He informed me that they had collected the booty, and killed those who came out to them. I went to Abu Qatada and he censured me. I said that I had killed a man, his affair was thus and thus, and I informed him about his words, all of them.

Then we drove the cattle and carried the women, the scabbards of the swords hanging with the saddles. In the morning, as my camel lay smeared—I met a woman like a gazelle. She increasingly looked behind her while crying. I said, “What are you looking for?” She said, “By God, I seek a man who, if he were alive, would surely recover us from you.” I realized that it was the man I had killed and I said, “Surely I killed him. This sword of his hangs by the saddle at its scabbard.” She said, “This, by God, is the scabbard of his sword. So sheath it, if you speak the truth.” I sheathed the sword and it was covered. He said: She cried and became resigned. Ibn Abi Hadrad said: We went to the Prophet with sheep and cattle. The portion of every man was twelve camels. I consummated my marriage and God granted me happiness.

They were gone for fifteen nights. They came with two hundred camels and a thousand sheep. They had taken many

prisoners. The fifth was withdrawn. Their portions were twelve camels each. The camel was the equivalent of ten sheep.

One said: We captured four women during our outing; with them was a young girl like a gazelle, an amazing thing of youthfulness and sweetness; and children—boys and girls. They apportioned the prisoners and that beautiful young girl went to Abu Qatada. Mahmiyya Ibn Jaz al-Zubaydi came and said, “O Messenger of God, indeed Abu Qatada has taken this beautiful girl. But you promised me a girl from the first fay that God grants you.” He said: Mohammad sent for Abu Qatada and said, “What girl came in your portion?” He replied, “A girl from the prisoners, who is the most beautiful of those prisoners. I took her for myself after apportioning the fifth.” He said, “Give her to me.” He replied, “Yes, O Messenger of God.” Mohammad took her and gave her to Mahmiya Ibn Jaz al-Zubaydi.

Critique:

- As you noticed, the only aim of this battle was plundering and looting. For this reason, Moslems used to choose the best time for attack, i.e. when people were slept. As usual, this battle too, resulted in killing the innocent men who were defending their families, looting their livelihood, enslaving children and women and raping girls and women.

The occupation of Mecca¹

It happened in Ramazan of the year eight A.H. After he had sent his force to Mu'ta, Mohammad stayed in Medina during the latter Jumada and Rajab. Then the Bani Bakr attacked Khuza'a while they were at a well of theirs in the lower region of Mecca called al-Watir. The cause of the quarrel was that a man of Bani al-Hadrami called Malik Ibn 'Abbad -the Hadrami being at that time allies of al-Aswad Ibn Razn- had gone out on a trading journey; and when he reached the middle of the Khuza'a country they attacked and killed him and took his possessions. So B.Bakr attacked a man of Khuza'a and killed him; and just before Islam Khuza'a attacked the sons of al-Aswad Ibn Razn al-Dili who were the most prominent chiefs of Bani Kinana-Salma, Kulthurn, and Dhu'ayb-and killed them in 'Arafa at the boundary stones of the sacred area.

One of the Bani al-Dil told me that Bani al-Aswad during the pagan era were paid double bloodwit because of their position among them, while they only got a single blood wit.

While Bani Bakr and Khuza'a were thus at enmity, Islam intervened and occupied men's minds. When the peace of Hudaybiya was concluded between Mohammad and Quraysh one of the conditions was that anyone who wanted to enter into a treaty

¹ - Sirat Ibn Ishaq (Hesham), p-540

relationship with either party could do so; the Bani Bakr joined Quraysh and Khuza'a joined Mohammad.

When the armistice was established, Bani al-Dil of Bani Bakr took advantage of it against Khuza'a in their desire to revenge themselves on them for the sons of Aswad whom they had killed. About the cause of this fight, Waqidi said; Anas Ibn Zunaym al-Dili insulted Mohammad. A lad from Khuza'a heard him, fell upon him, and struck him. He went out to his people and showed them his wounded head and mischief was stirred up with what was among them, and with what the Banu Bakr required of their blood-wit from the Khuza'a.¹ So Naufal Ibn Mu'awiya al-Dili, who was their leader at the time, went out with the Bani al-Dil, though all the Bani Bakr did not follow him, and attacked Khuza'a by night while they were at al-Watir, their well, killing one of their men. Both parties fell back and continued the fight. Quraysh helped Bani Bakr with weapons and some of them fought with them secretly under cover of the night until they drove Kh'uz'a into the sacred area. When they reached it the Bani Bakr said, O Naufal, we are in the sacred area. Remember your God, remember your God!' He replied in blasphemous words that he had no god that day. 'Take your revenge, ye sons of Bakr. By my life, you used to steal in the sacred area, won't you take vengeance in it. When Khuza'a entered Mecca they took refuge in the house of Budayl Ibn Warqa' and the house of a freed slave of theirs called Rafi'.

¹ - Al-Maghazi Al-Waqidi, p-385

When Quraysh and Bani Bakr had combined against Khuza'a and killed some of them, thereby breaking their covenanted word with Mohammad in violating Khuza'a who were in treaty with him, 'Amr Ibn Salim al-Khuza'i of the clan of Bani Ka'b went to Mohammad in Medina. (This led to the conquest of Mecca.) He stood by him as he was sitting among the men in the mosque and read a poem asking for help. Mohammad said, 'May you be helped O 'Amr Ibn Salim!' Then as a cloud appeared in the sky he said, 'This cloud will provide help for the Bani Ka'b.' Then Budayl Ibn Warqa' came with a number of Khuza'a to Mohammad in Medina and told him of their misfortune and how Quraysh had helped Bani Bakr against them. Having done so they returned to Mecca.

Waqidi said, when Abu Sufyan (the head of Quraysh) saw what he saw of evil he said, "This, by God, is an affair I have not witnessed, but I was absent from it. But, this is a burden only to me. No, by God, I was not consulted, and I did not desire it when it reached me. By God, Muhammad will surely attack us. If my misgiving is true, and it never fails me, I have no option but to go to Muhammad and ask him to increase the peace and renew the contract before this affair reaches him." The Quraysh said, "By God, you have arrived at the right decision!" The Quraysh repented

for helping the Bakr against the Khuzaa. They knew that Mohammad would never leave them until he attacked them.¹

Mohammad said, 'I think you will see Abu Sufyan coming to strengthen the agreement and to ask for more time.' When Budayl and his companions had got as far as Usfan they met Abu Sufyan who had been sent by Quraysh to strengthen the agreement with Mohammad and to ask for an extension, for they were afraid of the consequences of what they had done. Abu Sufyan asked Budayl whence he had come because he suspected him of having visited Mohammad. He replied that he had come along the shore and the bottom of this valley with the Khuza'a, and denied that he had been to Muhammad. When Budayl had gone off to Mecca Abu Sufyan said, 'If Budayl came to Medina he will have given his camels dates to eat there,' so he went to where the eamels had knelt and split up their dung and looked at the stones. 'By God, I swear Budayl has come from Muhammad,' he said.

Having arrived at Medina he went in to his daughter Umm Habiba (one of the wives of Mohammad), and as he went to sit on Mohammad's carpet, she folded it up so that he could not sit on it. 'My dear daughter,' he said, 'I hardly know if you think that the carpet is too good for me or that I am too good for the carpet!' She replied: 'It is Mohammad's carpet and you are an unclean polytheist. I do not want you to sit on Mohammad's carpet.' 'By God,' he said, 'since you left me you have gone to the bad.'

¹ - Al-Maghazi Al-Waqidi, p-387

Then Abu Sufyan went to Mohammad, who would not speak to him; he then went to Abu Bakr and asked him to speak to Mohammad for him; he refused to do so. Then he went to 'Umar who said, 'Should I intercede for you with Mohammad! If I had only an ant I would fight you with it.' Then he went in to see 'Ali with whom was Fatima, Mohammad's daughter, who had with her 'Ali's little son Hasan crawling in front of her. He appealed to 'Ali on the ground of their close relationship to intercede with Mohammad so that he would not have to return disappointed; but he answered that if Mohammad had determined on a thing it was useless for anyone to talk to him about it; so he turned to Fatima and said, 'O daughter of Muhammad, will you let your little son here act as a protector between men so that he may become lord of the Arabs for ever?' She replied that her little boy was not old enough to undertake such a task and in any case, none could give protection against God's apostle. He then asked for 'Ali's advice in the desperate situation. He said, 'I do not see anything that can really help you, but you are the chief of Bani Kinana, so get up and grant protection between men and then go back home.' When he asked if he thought that that would do any good, he replied that he did not, but that he could see nothing else. Thereupon Abu Sufyan got up in the mosque and said, 'O men, I grant protection between men.'

Abu Sufyan then mounted his camel and rode off to Quraysh who asked for his news. He said that Muhammad would

not speak to him, that he got no good from Abu Bakr, and that he found 'Umar an implacable enemy. He had found 'Ali the most helpful and he had done what he recommended, though he did not know whether it would do any good. He told them what he had done and when they asked whether Muhammad had endorsed his words, he had to admit that he had not. They complained that 'Ali had made a fool of him and that his pronouncement was valueless, and he said that he could find nothing else to do or say.

Mohammad ordered preparations to be made for a foray and Abu Bakr came in to see his daughter 'A'isha as she was moving some of Mohammad's equipment. He asked if Mohammad had ordered her to get things ready, and she said that he had, and that her father had better get ready also. She told him that she did not know where the troops were going. Later Mohammad informed the men that he was going to Mecca and ordered them to make careful preparations. He said, 'O God, take eyes and ears from Quraysh so that we may take them by surprise in their land,' and the men got themselves ready.

Waqidi said, Mohammad held to the passes, and Umar Ibn al-Khattab circumambulated the passes guarding them, and saying, "Do not let anyone pass by you that you do not know except to ward him off—for the passes belonged to the Muslims—except one

who has been to Mecca, or in the direction of Mecca. Hold him and question him about it.”¹

When Mohammad decided to go to Mecca Hatib Ibn Abu Balta'a wrote a letter to Quraysh telling them that Mohammad intended to come at them. He gave it to a woman and paid her some money to carry it to Quraysh. She put the letter on her head and then plaited her locks over it and went off. Mohammad received news from heaven of Hatib's action and sent 'Ali and al-Zubayr Ibn al-'Awwam with instructions to go after her. They overtook her and made her dismount and searched her baggage but found nothing. 'Ali swore that Mohammad could not be mistaken nor could they, and that if she did not produce the letter they would strip her. When she saw that he was in earnest she told him to turn aside, and then she let down her locks, drew out the letter, and gave it to him and he took it to Mohammad. Mohammad summoned Hatib and asked him what induced him to act thus. He replied that he believed in God and His apostle and had never ceased to do so, but that he was not a man of standing among Quraysh and he had a son and a family there and that he had to deal prudently with them for their sakes. 'Umar wanted to cut off his head as a hypocrite but Mohammad said, 'How do you know, 'Umar; perhaps God looked favourably on those who were at Badr and said, "Do as you please, for I have forgiven you." Then God sent down concerning Hatib: 'O you who believe, choose not My enemies and yours as friends so

¹ - Al-Maghazi Al-Waqidi, p-392

as to show them kindness as far as the words You have a good example in Abraham and those with him when they said to their people: We are quit of you and what you worship beside God; we renounce you and between us and you enmity and hatred will ever endure until you believe in God alone (Quran: 60/1-5)."

Then Mohammad went on his journey and put over Medina Abu Ruhm Kulthum. He went out on the 10th of Ramazan and he and the army fasted until when he reached al-Kudayd he broke his fast. He went on until he came to Marr al-Zahran with 10,000 Muslims; Sulaym numbered 700 and some say 1,000; and Muzayna 1,000; and in every tribe there was a considerable number. The immigrants and Helpers went as one man; not one stayed behind. When Mohammad had reached Marr al-Zahran, Quraysh were completely ignorant of the fact and did not even know what he was doing. On those nights Abu Sufyan and Hakim Ibn Hizam and Budayl Ibn Warqa went out searching for news by eye or ear when al-'Abbas had met Mohammad in the way.

Abu Sufyan Ibn al-Harith and Abdullah Ibn Abu Umayya had met Mohammad also in Niqu'l-Uqab between Mecca and Medina and tried to get in to him. Umm Salama spoke to Mohammad about them, calling them his cousin and his brother-in-law. He replied: 'I have no use for them. As for my cousin he has wounded my pride; and as for my aunt's son and my brother-in-law he spoke insultingly of me in Mecca.' When this was conveyed to them, Abu Sufyan who had his little son with him said, 'By God, he

must let me in or I will take this little boy of mine and we will wander through the land until we die of hunger and thirst.' When he heard this Mohammad felt sorry for them and let them come in and they accepted Islam.

When Mohammad camped at Marr al-Zahran 'Abbas said, 'Alas, Quraysh if Mohammad enters Mecca by force before they come and ask for protection that will be the end of Quraysh for ever.' I sat upon Mohammad's white mule and went out on it until I came to the arak trees, thinking that I might find some woodcutters, milkers, or someone who could go to Mecca and tell them where Mohammad was so that they could come out and ask for safety before he entered the town by assault. As I was going along with this intent suddenly I heard the sound of Abu Sufyan and Budayl talking together. Abu Sufyan was saying, 'I have never seen such fires and such a camp before.' Budayl was saying, 'these, by God, are (the fires of) Khuza'a which war has kindled.' Abu Sufyan was saying, 'Khuza'a are too poor and few to have fires and camps like these.' I recognized his voice and called to him and he recognized my voice. I told him that Mohammad was here with his army and expressed concern for him and for Quraysh: 'If he takes you he will behead you, so ride on the back of this mule so that I can take you to him and ask for you his protection.' So he rode behind me and his two companions returned. Whenever we passed a Muslim fire we were challenged, and when they saw Mohammad's mule with me riding it they said it was the prophet's uncle riding his mule

until I passed by 'Umar's fire. He challenged me, got up, and came to me, and when he saw Abu Sufyan on the back of the beast he cried: 'Abu Sufyan, the enemy of God! Thanks be to God who has delivered you up without agreement or word.' Then he ran towards Mohammad and I made the mule gallop, and the mule won by the distance a slow beast will outrun a slow man. I dismounted and went in to Mohammad and 'Umar came in saying the same words and adding, 'Let me take off his head.' I told Mohammad that I had promised him my protection; then I sat by him and took hold of his head and said, 'By God, none shall talk confidentially to him this night without my being present'; and when 'Umar continued to remonstrate I said, 'Gently, 'Umar! If he had been one of the Bani 'Adiy Ibn Ka'b (the tribe of Umar) you would not have said this; but you know that he is one of the Bani 'Abdu Manaf.' He replied. 'Gently, 'Abbas for by God your Islam the day you accepted it was dearer to me than the Islam of al-Khattab (Umar's father) would have been had he become a Muslim. One thing I surely know is that your Islam was dearer to Mohammad than my father's would have been.' Mohammad told me to take him (Abu Sufyan) away to my quarters and bring him back in the morning. He stayed the night with me, I took him in to see Mohammad early in the morning, and when he saw him he said, 'Isn't it time that you should recognize that there is no God but Allah?' He answered, 'You are dearer to me than father and mother. How great is your clemency, honour, and kindness! By God, I thought that had there been another God with

God he would have continued to help me.' He said: 'Woe to you, Abu Sufyan, isn't it time that you recognize that I am God's apostle?' He answered, 'As to that I still have some doubt.' I (Abbas) said to him, 'Submit and testify that there is no God but Allah and that Muhammad is apostle of God before you lose your head,' so he did so. I pointed out to Mohammad that Abu Sufyan was a man who liked to have some cause for pride and asked him to do something for him. He said, 'He who enters Abu Sufyan's house is safe, and he who locks his door is safe, and he who enters the mosque is safe.' When he went off to go back, Mohammad told me to detain him in the narrow part of the wadi where the mountain projected so that God's armies would pass by and he would see them; so I went and detained him where the prophet had ordered. The squadrons passed him with their standards, and he asked who they were. When I said Sulaym he would say, 'What have I to do with Sulaym?' and so with Muzayna until all had passed, he asking the same question and making the same response to the reply. Finally Mohammad passed with his greenish-black squadron in which were Muhajirs and Ansar whose eyes alone were visible because of their armour. He said, 'Good heavens, 'Abbas, who are these?' and when I told him he said that none could withstand them. 'By God, O Abu Fazil, the kingship of your brother's son has become great.' I told him that it was due to his prophetic office, and he said that in that case he had nothing to say against it. I told him to hurry to his people. When he came to them, he cried at the top of

his voice: 'O Quraysh, this is Muhammad who has come to you with a force you cannot resist. He who enters Abu Sufyan's house is safe.' Hind daughter of 'Utba (his wife) went up to him, and seizing his moustaches cried, 'Kill this fat greasy bladder of lard! What a rotten protector of the people!' He said, 'Woe to you, don't let this woman deceive you, for you cannot resist what has come. He who enters Abu Sufyan's house will be safe.' 'God slay you,' they said, 'what good will your house be to us?' He added, 'And he who shuts his door upon himself will be safe and he who enters the mosque will be safe.' Thereupon the people dispersed to their houses and the mosque.

When Mohammad came to Dhu Tuwa he halted on his beast turbaned with a piece of red Yamani cloth and that he lowered his head in submission to God, when he saw how God had honoured him with victory, so that his beard almost touched the middle of the saddle.

In Mecca, Abu Bakr brought his father to Mohammad. Mohammad made him sit before him, stroked his chest, and asked him to accept Islam and he did so.

Mohammad divided his force at Dhu Tuwa ordering al-Zubayr Ibn al-'Awwam to go in with some of the men from Kuda. Al-Zubayr commanded the left wing; Sa'd Ibn Ubada he ordered to go in with some of the men from Kada'. Some traditionists allege that when Sa'd started off he said, Today is a day of war, sanctuary is no more, and one of the muhajirs heard him and told Mohammad

that it was to be feared that he would resort to violence. Mohammad ordered 'Ali to go after him and take the flag from him and enter with it himself. Waqidi said, when Sa'd passed by holding the banner he called out, "O Abu Sufyan, today is the day of fierce battle! Today what is holy will be re-appropriated! Today God will humiliate the Quraysh!" Mohammad approached until when he was in front of him, Abu Sufyan called out to him, "O Messenger of God, did you commanded the killing of your people? Sa'd and those with him claimed when they passed by us saying, "O Abu Sufyan, today is the day of fierce battle. Today what is holy will be reappropriated! Today God will humiliate the Quraysh! Indeed, I implore you by God, about your people. You are the most charitable of people, the most merciful of people, and the most connected of people." Mohammad said, "today is the day of graciousness! Today, God will make the Quraysh mighty."¹

Mohammad ordered Khalid to enter from al-LiT, the lower part of Mecca, with some men. Khalid was in command of the right wing with Aslam, Sulaym, Ghifar, Muzayna, Juhayna, and other Arab tribes. Abu 'Ubayda advanced with the troops pouring into Mecca in front of Mohammad who entered from Adhakhir until he halted above Mecca and his tent was pitched there.

Safwan Ibn Umayya and 'Ikrima Ibn Abu Jahl and Suhayl Ibn 'Amr had collected some men in al-Khandama to fight. When the Muslims under Khalid arrived a skirmish followed in which

¹ - Al-Maghazi Al-Waqidi, p-404

Kurz Ibn Jabir, one of the Bani Muharib .b. Fihir, and Khunays Ibn Khalid Ibn Rabia, who were in Khalid's cavalry, were killed. They had taken a road of their own apart from Khalid and were killed together. Salama Ibn al-Mayla', one of Khalid's horsemen ' was killed, and the polytheists lost about 12 or 13 men; then they took to flight.

Mohammad had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number (10 persons) who were to be killed even if they were found beneath the curtains of the Ka'ba. Among them was 'Abdullah Ibn Sa'd. The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation; then he apostatized and returned to Quraysh. He fled to 'Uthman Ibn 'Affan whose foster-brother he was. The latter hid him until he brought him to Mohammad after the situation in Mecca was tranquil, and asked that he might be granted immunity. They allege that Mohammad remained silent for a long time till finally he said yes. When 'Uthman had left, he said to his companions who were sitting around him, 'I kept silent so that one of you might get up and strike off his head!' One of the Ansar said, 'Then why didn't you give me a sign, O apostle of God' He answered that a prophet does not kill by pointing. Another was 'Abdullah Ibn Khatal. He had become a Muslim and Mohammad sent him to collect the Zakat (tax) in company with one of the Ansar. He had with him a freed slave who served him. (He was a Muslim.) When they halted, he ordered the

latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. He had two singing-girls Fartana and her friend who used to sing satirical songs about Mohammad, so he ordered that they should be killed with him. Another was al-Huwayrith Ibn Tuqaydh, one of those who used to insult him in Mecca. Another was Miqyas Ibn Hubaba' because he had killed an Ansari who had killed his brother accidentally, and returned to Quraysh as a polytheist. And Sara, freed slave of one of the Bani 'Abdu'l-Muttalib; and 'Ikrima Ibn Abu Jahl. Sara had insulted him in Mecca.

As for 'Ikrima, he fled to the Yaman. His wife, Umm Hakim, became a Muslim and asked immunity for him and Mohammad gave it. She went to the Yaman in search of him and brought him to Mohammad and he accepted Islam. 'Abdullah Ibn Khatal was killed by Sa'id Ibn Hurayth al-Makhzumi and Abu Barza al-Aslami acting together. Miqyas was killed by Numayla Ibn 'Abdullah, one of his own people. As for Ibn Khatal's two singing-girls, one was killed and the other ran away until Mohammad, asked for immunity, gave it her. Similarly Sara, who lived until in the time of 'Umar a mounted soldier trod her down in the valley of Mecca and killed her. Al-Huwayrith was killed by 'Ali.

Wapiti added two others to the death list: Hind daughter of Utba (the wife of Abu Sufyan) and Habbar Ibn al-Aswad. As for

Habbar Ibn al-Aswad, indeed Mohammad, whenever he sent out an expedition, commanded it regarding Habbar that if he were found he should be burned in the fire. Then he changed his mind saying: Surely only, the lord of the hell fire should cause such suffering. Cut off his hands and his legs if you have power over him, then kill him. None had power over him on the day of the Conquest. His crime was that he sought out the daughter of Mohammad, Zaynab, and struck her back with a spear until she who was pregnant fell and lost her baby. The Prophet permitted his blood.¹

Waqidi said, When the group whose killing was commanded by the Prophet was killed, the lament over them was heard in Mecca, and Abu Sufyan came pleading and said, "Your ransom is my father and mother. Let your people live." Mohammad said, "The Quraysh will not be executed after today!"²

Umm Hani' daughter of Abu Talib said: When Mohammad halted in the upper part of Mecca two of my brothers-in-law from Bani Makhzum fled to me. Ali came in swearing that he would kill them, so I bolted the door of my house on them and went to Mohammad and found him washing in a large bowl in which was the remains of dough while his daughter Fatima was screening him with his garment. When he had washed, he took his garment, wrapped himself in it, and prayed eight bendings of the Morning Prayer. Then he came forward, welcomed me, and asked me why I

¹ - Al-Maghazi Al-Waqidi, p-422

² - ibid.p-424

had come. When I told him about the two men and 'Ali he said: 'We give protection to whomsoever you give protection and we give safety to those you protect. He must not kill them'.

Mohammad after arriving in Mecca when the populace had settled down went to the temple and encompassed it seven times on his camel touching the black stone with a stick, which he had in his hand. This done he summoned 'Uthman Ibn Talha and took the key of the Ka'ba from him, and when the door was opened for him he went in. There he found a dove made of wood. He broke it in his hands and threw it away. Then he stood by the door of the Ka'ba while the men in the mosque gathered to him.

Mohammad entered Mecca on the day of the conquest and it contained idols, which Iblis' had strengthened with lead. Mohammad was standing by them with a stick in his hand, saying, 'The truth has come and falsehood has passed away; verily falsehood is sure to pass away' (Sura 17. 82). Then he pointed at them with his stick and they collapsed on their backs one after the other.

When Mohammad prayed the noon prayer on the day of the conquest he ordered that all the idols, which were round the Ka'ba, should be collected and burned with fire and broken up. Mohammad stood at the door of the Ka'ba and said: 'There is no God but Allah alone; He has no associate. He has made good His promise and helped His servant. He has put to flight the confederates alone. Every claim of privilege or blood or property

are abolished by me except the custody of the temple and the watering of the pilgrims. The unintentionally slain in a quasi-intentional way by club or whip,' for him the bloodwit is most severe: a hundred camels, forty of them to be pregnant. O Quraysh, God has taken from you the haughtiness of paganism and its veneration of ancestors. Man springs from Adam and Adam sprang from dust.' Then he read to them this verse: 'O men, We created you from male and female and made you into peoples and tribes that you may know one another, of a truth the most noble of you in God's sight is the most pious' (Sura 49/13). Then he added, 'O Quraysh, what do you think that I am about to do with you?' They replied, 'Good. You are a noble brother, son of a noble brother.' He said, 'Go your way for you are the freed ones.'

Then Mohammad sat in the mosque and 'Ali came to him with the key of the Ka'ba in his hand asking him to grant his family the right of guarding the temple as well as the watering of the pilgrims, but Mohammad called for 'Uthman Ibn Talha and said, 'Here is your key; today is a day of good faith'.

Mohammad said, "O Muslim people, restrain your weapons except the Khuza'a from the Banu Bakr until the Asar prayer." So the Khuza'a struck them, and they fought them for some time, and it was the time that was permitted to Mohammad alone, and not

permitted to anyone before him. Mohammad forbade the killing of any of the Khuza'a.¹

Sa'id Ibn Abu Sandar al-Aslami from one of his tribesmen said: We had with us a brave man called Ahmar Ba'san. When he slept he snored so loudly that everyone knew where he was. When he spent the night with his clan, he slept apart. If the clan was attacked at night they would call his name, he would leap up like a lion, and nothing could withstand him. It happened that a party of raiders from Hudhayl came, making for the people at their water; and when they drew near Ibn al-Athwa' al-Hudhali told them not to hurry him until he had looked round; for if Ahmar was among the group there was no way to get at them. He snored so loudly that one could tell where he was. So he listened and when he heard his snoring he walked up to him and thrust his sword into his breast pressing on it so that he killed him. Then they rushed upon the party who cried 'Ahmar!' But they had no Ahmar. On the morrow of the conquest of Mecca Ibn al-Athwa' came into Mecca to look round and find out what the situation was. Now he was still a polytheist, Khuza'a saw and recognized him, and they surrounded him as he was at the side of one of the walls of Mecca, saying, 'Are you the man who killed Ahmar?' 'Yes', he said, 'and what about it?' Thereupon Khirash Ibn Umayya advanced on him with drawn sword saying, 'Get away from the man.' We supposed that he wanted to get the people away from him; but when we drew away,

¹ - Sirrat Al-Halabi vol 3; Al-Maghazi Al-Waqidi, p-413

he ran at him and thrust his sword in his belly. By God, I can almost see him now with his entrails flowing forth from his belly and his eyes two mere slits in his head the while he said, 'Have you done it, you men of Khuza'a?' until he collapsed and fell. Mohammad said, 'Stop this killing, Khuza'a; there has been too much killing even if there were profit in it. I will pay the blood wit for the man you have killed.'

When Mohammad heard what Khirash had done, he said, 'Khirash is too prone to kill,' thereby rebuking him.

When (decades after death of Mohammad) Amr Ibn al-Zubayr' came to Mecca to fight his brother 'Abdullah I came to him and said, 'Listen! When we were with Mohammad the day after the conquest of Mecca, Khuza'a attacked a man of Hudhayl and killed him, he being a polytheist. Mohammad arose and addressed us, saying, "God made Mecca holy the day He created heaven and earth, and it is the holy of holies until the resurrection day. It is not lawful for anyone who believes in God and the last day to shed blood therein, nor to cut down trees therein. It was not lawful to anyone before me and it will not be lawful to anyone after me. Indeed, it is not lawful for me except at this time because of (God's) anger against its people. Now it has regained its former holiness. Let those here now tell those that are not here. If anyone should say, Mohammad killed men in Mecca, say God permitted His apostle to do so but He does not permit you. Refrain from killing, you men of Khuza'a, for there has been too much killing

even if there were profit in it. Since you have killed a man I will pay his blood wit. If anyone is killed after my sojourn here his people have a choice: they can have his killer's life or the blood-money." Then Mohammad paid the bloodwit for the man whom Khuza'a had slain.' 'Amr replied, 'Be off with you, old man, we know more about its sanctity than you. It does not protect the shedder of blood, nor the man who casts off his allegiance nor him who withholds tax.' Abu Shurayh answered, 'I was there and you were not. Mohammad ordered us who were present to tell those who were absent. I have told you and the responsibility now rests with you'.

Safwan Ibn Umayya (who fought Khalid) went out to Judda to take ship to the Yaman. 'Umayr Ibn Wahb told the prophet that Safwan, who was a chief among his people, had fled from him to cast himself into the sea, and asked him to grant him immunity. The prophet agreed to do so, and 'Umayr asked him for a sign to prove it, and he gave him the turban with which he had entered Mecca. Umaye took it and overtook Safwan just as he was about to embark. He begged him not to commit suicide and produced the token of his safety. Safwan told him to be off and not to speak to him. He replied, 'My parents be your ransom! He (Mohammad) is the most virtuous, most pious, most clement, and best of men, your very cousin. His honour is your honour.' He replied, 'I go in fear of my life because of him.' He answered, 'he is too clement and too honourable to kill you.' So he went back with him to Mohammad

and told him that 'Umayr had said that he had promised him immunity. He said that that was true. Safwan asked for two months in which to make up his mind (to accept Islam), and he gave him four months.

The Muslims who were present at the conquest of Mecca numbered 10,000: of Bani Sulaym 700 (some say 1,000); of Bani Ghifar 400; of Aslam 400; of Muzayna 1,003; and the rest of them were from Quraysh and the Ansar and their allies and parties of Arabs from Tamim and Qays and Asad.

Waqidi said, Mohammad arrived in Mecca on Friday, ten nights before the end of Ramadan. The Squadrons spread in every direction. He commanded them to attack and plunder those who were not following Islam. Hisham Ibn al-As set out with two hundred men in the direction of Yalamlam. Khalid Ibn Sa'id Ibn al-As set out with three hundred men in the direction of Urana.¹ He sent Khalid Ibn al-Walid to al-Uzza, and al-Tufayl Ibn Amr al-Dawsito Dhul-Kaffayn the idol of Amr Ibn Humama. He burned it with fire. He sent Sa'd Ibn Zayd al-Ashhali to Manat in al-Mushallal and he pulled it down. And he sent Amr Ibn al-As to the idol of Hudhayl, Suwa, and he pulled it down. Amr used to say: I reached the idol and the gatekeeper. He said, "What do you want?" I said, "To bring down Suwa." He said, "What do you intend with it?" I said, "The Messenger of God commanded me." He said, "You will not be able to bring it down." I said, "Why?" He replied,

¹ - Al-Maghazi Al-Waqidi, p-429

“It will prevent you.” Amr said, “Until now you are in the wrong! Woe unto you. Can it hear or see?” Amr said: I drew close to it and broke it. I commanded my companions and they pulled down the house of its treasury. They did not find anything in it.” Then he said to the gate-keeper, “What do you think?” He replied, “I submitted to God.” Then a herald of Mohammad called out in Mecca, “Whoever believes in God and His messenger does not leave an idol in his house but breaks it.” He said: The Muslims began to break the idols. Ikrima Ibn Abujahl when he converted, did not hear about an idol in one of the houses of the Quraysh except he marched to it and destroyed it. There was not a man among the Quraysh in Mecca but he had an idol in his house.¹

Khalid's expedition to the Bani Jadhima and 'Ali's expeditio to repair Khalid's error

Mohammad sent out troops in the district round Mecca inviting people to God; he did not order them to fight. Among those he sent was Khalid Ibn al-Walid whom he ordered to go to the lower part of the flat country as a missionary; he did not send him to fight. He subdued the Bani Jadhima and killed some of them.

Waqidi said, (when people saw Khalid’s army) Banu Jadhima said, “We are a Muslim community; we bless and trust

¹ - Al-Maghazi Al-Waqidi, p-428

Muhammad. We built the mosque and call to prayer in it." Khalid reached them and said, "Submit!" They said, "We are Muslims!" He said, "then why do you carry weapons? They said, "Indeed, among us and among the community of Bedouin are enemies, and we feared that you were from them. We took the weapons in order to defend ourselves from those who oppose Islam." Khalid said, "Put down your weapons!"¹

When the people saw him they grasped their weapons, and Khalid said, 'Lay down your arms, for everybody has accepted Islam. One of them said, when Khalid ordered us to lay down our arms one of our men called Jahdam said, "Woe to you, Bani Jadhima! This is Khalid. If you lay down your arms you will be bound, and after you have been bound you will be beheaded. By God, I'll never lay down my arms." Some of his people laid hold of him saying "Do you want to shed our blood? Everyone else has accepted Islam and laid down their arms; war is over and everybody is safe." They persisted to the point of taking away his arms, and they themselves laid down their arms at Khalid's word.'

As soon as they had laid down their arms, Khalid ordered their hands to be tied behind their backs and put them to the sword, killing a number of them. When the news reached Mohammad he raised his hands to heaven and said, 'O God I am innocent before Thee of what Khalid has done'. Mohammad summoned 'Ali and told him to go to these people and look into the affair, and abolish

¹ - Al-Maghazi Al-Waqidi, p-430

the practices of the pagan era. So 'Ali went to them with the money Mohammad had given and paid the blood wit and made good their monetary loss even for a dog's bowl. When all blood and property had been paid for, he still had some money over. He asked if any compensation was still due and when they said it was not he gave them the rest of the money on behalf of Mohammad in case claims of which neither he nor they knew at the time should arise. Then he returned and reported to Mohammad what he had done and he commended him. Then Mohammad arose and faced the Qibla and raised his arms so that his armpits could be seen and said: 'O God, I am innocent before Thee of what Khalid has done.' This he said three times.

Some who would excuse Khalid said that he said: 'I did not fight until 'Abdullah Ibn Hudhafa al-Sahmi ordered me to do so and he said, "Mohammad has ordered you to fight them because they keep back from Islam"'.

Khalid and Abu'l-Rahman Ibn 'Auf had words about this. The latter said to him, 'You have done a pagan act in Islam,' to which he replied that he had only avenged 'Abdu'l-Rahman's father. He answered that he was a liar because he himself had killed his father's slayer; but Khalid had taken vengeance for his uncle al-Fakih Ibn al-Mughira so that there was bad feeling between them. Hearing of this Mohammad said, 'Gently, Khalid, leave my companions alone, for by God if you had a mountain of gold and

spent it for God's sake you would not approach the merit of my companions.'

One said, I was with Khalid's cavalry that day when a young man of the Bani Jadhima who was about my own age spoke to me. His hands were tied to his neck by an old rope and the women were standmg in a group a short distance away. He asked me to take hold of the rope and lead him to the women so that he might say what he had to say and then bring him back and do what we liked with him. I said that that was a small thing to ask and I led him to them. As he stood by them he said, 'Fare you well, Hubaysha, though life is at an end. She said: 'May your life be prolonged seven and ten continuous years and eight thereafter.' Then I took him away and he was beheaded. She went to him when he was beheaded and bent over him and kept on kissing him until she died at his side.

Waqidi said, after Ali arrived and paid their blood money, Mohammad approached Khalid, and continued keeping him among his prominent companions until his death. Mohammad said, "Do not curse Khalid Ibn al-Walid for surely he is one of the swords of God who drew his sword against the polytheists!"¹

Khalid's journey to destroy al-'Uzza

Then Mohammad sent Khilid to al-'Uzza (an idol) which was in Nakhla. It was a temple which this tribe of Quraysh and

¹ - Al-Maghazi Al-Waqidi, p-434

Kinana and all Mudar used to venerate. When the guardian heard of Khailid's coming he hung his sword on her, climbed the mountain on which she stood, and said: O 'Uzza, make an annihilating attack on Khalid, Throw aside your veil and gird up your train. O 'Uzza, if you do not kill this man Khailid Then bear a swift punishment or become a Christian. When Khalid arrived, he destroyed her and returned to Mohammad.

Mohammad stayed in Mecca after he had occupied it for fifteen nights, shortening prayers. The occupation of Mecca took place on the 20th Ramadan A.H. 8.

Critique:

- Surely, attack of some people of the Banu Bakr on the Khuza'a was wrong, and helping Banu Bakr by some Quraysh was wrong too. Based on the customs of the time, it was considered as a breach of peace-treaty; however, some Qureysh gave refuge to Khuza'a. It should be noticed that Mohammad had already broken the treaty. Based on the peace-treaty, Mohammad had to return any Moslem from Qureysh, but after Hudaibyeh, he did not return Moslem women to them, which was a clear breach of the treaty. Secondly, one of the Khuza'a had injured the head of one of the Banu bakr, which set off war between the two tribes, so the beginners of the war were the confederates of Mohammad. Thirdly, most people and the heads of Quraysh including Abu Sufyan were

not agree with the fight, so, as soon as Abu Sufyan knew the matter, went to Medina to strengthen the peace treaty. But, Mohammad did not respond; he resorted to the greatest companions of Mohammad with no result. If Mohammad was a good man, he should have been pioneer for peace, not for war. Fourthly, if actions of a small group of a nation or a tribe are considered as breach of peace between two nations, the whole world would be on fire of war. If it was the case in Arabia, 1400 years ago, it has been a stupid custom and a reasonable man should not follow it, leave alone a prophet.

The reality is that, Mohammad had already decided to attack Quraysh and he were looking for the smallest excuse to do that, as after Trench war he said, from now on we will attack Quraysh and they will not attack us.

- Behavior of Mohammad with Abu Sufyan was a political act not a righteous act. Abu Sufyan was the greatest enemy of Mohammad, and even when he was compelled to accept Islam, he showed his doubt about the prophecy of Mohammad. Nevertheless, Mohammad forgave him and designated his house a safe place for others. He also gave huge stolen assets of Havazen (you will read later) to Abu Sufyan, while he ordered killing of weak people like three bondwomen. Mohammad was not doing his duty as a prophet, but he was seeking power and knew that by having the rein of the head of a tribe, he would have control over the whole tribe.

- Look how ruthless Mohammad was; he commanded his men to kill four persons, including three bondwomen, because they had annoyed him (by singing) in Mecca, more than ten years earlier. Throughout this book, you realized that anyone who had annoyed Mohammad by poetry, talking, criticizing or insulting, could have never escaped his revenge. Mohammad was extremely spiteful and used to keep his/her vengeance in his heart and kill him/her covertly (terror) or overtly in a suitable time, even more than ten years later.

Also, look how unjust and brutal was the judgment of Mohammad, killing someone for reading a poetry criticizing Mohammad or Islam.

In addition, note that, no great man of Qureysh was in the killing list of Mohammad (Akrameh was the son of a dead chief), while the chiefs had the main role in fighting Mohammad. Mohammad was the killer of oppressed (like slaves), the killer of weak people. He was a politician not a prophet; he used to act for the interest of power, not for the interest of God.

- The reason for command of killing of Abdollah Ibn Sa'ad was discussed fully in the book 'Critique of Quran'. Briefly, he was a writer of Quran in Medina. He realized that Mohammad was making Quran himself, i.e. it was not revealed by God. So, he rejected Islam and escaped to Mecca, then Mohammad commanded his men to kill him, wherever and whenever was found.

- After killing innocent people of Bani Jadhimeh by Khalid, Mohammad said: 'O God, I am innocent before you of what Khalid has done.' Why did Mohammad do that, while he had killed thousands of innocent people before? The reason is that, *in Islam, only the Moslems have the right of living*. This is evident from the letter of Mohammad to the Aslam tribe "This is a document from Muhammad, the Messenger of God, to the Aslam, for those who believe among them in God, and testifies that there is no God but Allah and that Muhammad is His servant and his messenger. Indeed he is secure in the protection of God, and to him is guarantee from God and His messenger."¹ Therefore, since Bani Jadhimeh had been converted, Khalid should have not killed them.

Based on the Islamic rules, since Khalid had killed some innocent Moslems, he had to be killed as penalty. But after Ali arrived and paid the blood money of the victims, Mohammad approached Khalid, and continued keeping him among his prominent companions until his death. Mohammad said, "Do not curse Khalid Ibn al-Walid, for surely he is one of the swords of God who drew his sword against the polytheists.

You see, Mohammad even did not execute his rules equally among people. Since Khalid was a very proficient military commander, and Mohammad needed him for more killing of non-Moslems, he esteemed him. Khalid played a great role in killing of

¹ - Al-Maghazi Al-Waqidi, p-385

thousands, if not millions, of non-Moslems later and after the death of Mohammad in Islamization wars.

- Why did Mohammad forgive Quraysh after the primary killings? By resorting to this, Moslem intellectuals try to show that Mohammad was a good and merciful man. What was the reality? The answer is simple; *Mohammad forgave Quraysh, because they were his relatives*. This is quite clear from his sayings and his behaviors. Firstly, you already read that Mohammad prohibited Moslems from killing his relatives in Badr battle. Secondly, you read that Abu Sufyan said to Mohammad, “O Messenger of God, did you commanded the killing of your people? I implore you by God, about your people. You are the most charitable of people, the most merciful of people, and the most connected of people.” Mohammad said, “Today is the day of graciousness! Today, God will make the Quraysh mighty”. Thirdly, Mohammad wrote a meaningless Sooreh named ‘Quraysh’ in Quran, to admire the name of his tribe forever. Fourthly, at the same time that he forgave Quraysh, Mohammad sent squadrons in every direction to attack and plunder those who were not following Islam. Fifthly, you will see later, that Mohammad plundered properties of some non-Moslems and bestowed lots of them to his relatives in Mecca. So, it is quite clear that forgiving Quraysh was due to kinship not due to humanity.

Since based on the Islamic rules, Mohammad should have killed all non-Moslems of Quraysh, the behavior of Mohammad

with Quraysh was an *unjust favoritism*. If God commanded that all non-Moslems should be killed (as Mohammad claimed), there should be no exception and no discrimination. But Mohammad was killing other non-Moslems in thousands, but forgave his relatives and even made the Quraysh mighty forever. You see, *Mohammad was not impartial and just even in executing his rules!*

It is noteworthy that Mohammad, similar to other dictators and kings, loved to make his name, his tribe and his city mighty and eternal. For this reason, Mohammad made the name of his tribe mighty, and made Mecca, his birthplace, the holiest place on the earth.

- Mohammad let Khuza'a tribe kill Banu Bakr tribe until Asr Prayer. This order was very unreasonable, unjust and brutal. Some men of Banu Bakr had killed some of the Khuza'a; they should have been found, judged and punished. Letting all Khuza'a attack all Banu Bakr resulted in killing many innocent people, one was killer, someone else was killed for revenge. It was an unjust and stupid custom of Arabs, which Mohammad employed in the name of God!

- Whenever Mohammad sent out an expedition, commanded it regarding Habbar, that if he were found he should be burned in the fire. Then he changed his mind saying: Surely only, the lord of the hell fire should cause such suffering. Cut off his hands and his legs if you have power over him, then kill him. His crime was that he sought out the daughter of Mohammad, Zaynab, and struck her

back with a spear until she who was pregnant fell and lost her baby, then Mohammad permitted his blood.

This command had two major faults; firstly, the punishment is not appropriate to the crime. In Islam, killer of a fetus should pay some gold, depending on the developmental stage of the fetus. So, killing of Habbar by the most savage method is extremely unjust and brutal. Secondly, Mohammad gave this command due to favoritism. If the victim were another person, he would have punished him by Dyieh (paying money or gold), but since she was his daughter he made such a savage judgment.

The Battle of Hunayn, A.H. 8¹

When Hawazin heard how God had given Mohammad possession of Mecca, Malik Ibn 'Auf al-Nasri collected them together. There assembled to him also all Thaqif and all Nasr and Jusham; and Sa'd Ibn Bakr, and a few men from Bani Hilal. There were no others present from Qays 'Aylan.. Ka'b and Kilab of Hawazin kept away and no one of any importance from them was present. Among the Bani Jusham was Durayd Ibn al-Simma, a very old man whose sole remaining use was his valuable advice and his knowledge of war, for he was an experienced leader. Thaqif had

¹ - Sirat Ibn Ishaq (Hesham), p-566

two leaders: Qarib Ibn al-Aswad commanded the Ahlaf and Dhu'l-Khimar Subay' Ibn al-Harith and his brother Ahmar commanded the Bani Malik. The general direction of affairs lay with Malik Ibn 'Auf. When he decided to attack Mohammad he placed with the men

their cattle, wives, and children.

When he halted at Autas the men assembled to him, among them Durayd Ibn al-Simma in a sort of howdah in which he was carried. As soon as he arrived, he inquired what Wadi (desert area) they were in and when he was told that it was Autas he said that it was a fine place for cavalry. Not a hill with jagged rocks, nor a plain full of dust; but why do I hear the groaning of camels and the braying of asses, and the crying of children and the bleating of sheep?' They told him that Malik had brought them with the men, and he immediately inquired for him and said 'O Malik, you have become the chief of your people and this is a day which will be followed by great events.' He then inquired about the cattle and the women and children, and Malik explained that his purpose in bringing them and putting them behind the men was to make them fight to the death, in their defence. He made a sound indicative of dismay and said: 'You sheep-tender, do you suppose that anything will turn back a man that runs away? If all goes well nothing will help you but sword and lance' if it goes ill you will be disgraced with your family and property.' Then 'he asked what had happened to Ka 'b and Kilab; and when he heard that they were not there he

said, 'Bravery and force are not here; were it a day of lofty deeds Ka'b and Kilab would not have stayed away. I wish that you had done what they have done. What clans have you got? They told him 'Amr Ibn Amir and 'Auf Ibn 'Amir and he said, 'Those two sprigs of 'Amir can do nothing either way. You've done no good, Malik, by sending forward the main body, the mainbody of Hawazin, to meet the cavalry. Send them up to the high and inaccessible part of their land and meet the apostates on horseback. If all goes well those behind can join you, and if the battle goes against you, you will have saved your families and stock.' Malik answered, 'I won't do it. You are an old dotard. You will either obey me, O Hawazin, or I will lean on my sword until it comes out from my back.' He could not bear Durayd's having any credit in the matter. Hawazin said that they would obey him and Durayd said, 'This is a day which I did not witness (as a warrior) and did not altogether miss.' Then Malik said to the men, 'As soon as you see them, break your scabbards and attack them as one man.'

Malik sent out spies who came back with their joints dislocated. When he asked what had happened to them they said, 'We saw white men on piebald horses and immediately we suffered as you see.' And, by God, even that did not turn him back from the course he intended.

When Mohammad heard about them he sent 'Abdullah Ibn Abu Hadrad al-Aslami to them and ordered him to go among them and stay with them until he learned all about them, and then bring

him back the news. 'Abdullah went and stayed with them until he learned that they had decided to fight Mohammad and the dispositions of Hawazin, and then came back to tell Mohammad. Mohammad called for 'Umar and told him what Ibn Abu Hadrad had said. 'Umar said that he was a liar. He replied, 'You may call me a liar, Umar, but for a long time you denied the truth.' 'Umar said, 'Do you not hear what he says, O apostle' and Mohammad answered, 'You were in error and God guided you, 'Umar.'

When Mohammad decided to go out against Hawazin he was told that Safwan Ibn Umayya had some armour and weapons, so he sent to him though he was at that time a polytheist, saying, 'Lend us these weapons of yours so that we may fight our enemy tomorrow.' Safwan asked, 'Are you demanding them by force, Muhammad?' He said, 'No, they are a loan and a trust until we return them to you.' He said that in that case, there was no objection and he gave him a hundred coats of mail with sufficient arms to go with them. They allege that Mohammad asked for tansport to carry them and he provided it.

Then Mohammad marched with 2,000 Meccans and 10,000 of his companions who had gone out with him when he conquered Mecca, 12,000 in all. Mohammad left in charge of Mecca 'Attab Ibn Asid to look after the men who had stayed behind. Then he went forward to meet Hawazin.

Al-Harith Ibn Malik said: We went forth with Mohammad to Hunayn fresh from paganism. The heathen Quraysh and other

Arabs had a great green tree called Dhatu Anwat to which they used to come every year and hang their weapons on it and sacrifice beside it and devote themselves to it for a day. As we were going with Mohammad we saw a great lotus tree and we called out to Mohammad from the sides of the way, 'Make us a tree to hang things on such as they have.' He said, 'Allah Akbar! By Him who holds my life in His hand, You have said what Moses' people said to him: Make us a God even as they have gods.' He said, "You are ignorant people. You would follow the customs of those who were before you."

Jabir Ibn 'Abdullah said: When we approached Wadi Hunayn, we came down through a wadi wide and sloping. We were descending gradually in the morning twilight. The enemy had got there before us and had hidden themselves in its bypaths, sidetracks, and narrow places. They had collected and were fully prepared, and by God, we were terrified when, as we were coming down, the squadrons attacked us as one man. The people broke and fled none heeding the other. Mohammad withdrew to the right and said, 'Where are you going, men? Come to me. I am God's apostle. I am Muhammad the son of 'Abdullah.' And not for nothing did the camels bump one into the other. The men ran away except that a number of Muhajirs and Ansar and men of his family remained with Mohammad. Of the Muhajirs who stood firm were Abu Bakr and 'Umar; of his family 'Ali and al-'Abbas and Abu Sufyan Ibn al-Harith and his son; and al-Fadl Ibn 'Abbas, and Rabi'a Ibn al-Harith

and Usama Ibn Zayd and Ayman Ibn Umm Ayman who was killed that day.

There was a man of Hawazin on a red camel carrying a black banner at the end of a long spear leading Hawazin. When he overtook a man, he thrust him with his spear. When people moved out of his reach, he lifted his spear to those behind him and they went after them.

When the men fled and the rude fellows from Mecca who were with Mohammad saw the flight some of them spoke in such a way as to disclose their enmity. Abu Sufyan Ibn Harb said, 'Their flight will not stop before they get to the sea' He had his divining arrows with him in his quiver. Jabala Ibn al-Hanbal cried (he together with his brother Safwan Ibn Umayya was a polytheist during the respite which Mohammad had given him): 'Surely sorcery is vain today.' Safwan said, 'Shut up! God smash your mouth! I would rather be ruled by a man of Quraysh than a man of Hawazin'.

Shayba b.'Uthman Ibn Abu Talha, said: I said, Today I will get my revenge on Muhammad (for his father had been killed at Uhud). Today I will kill Muhammad. I went round him to kill him and something happened to stay my purpose so that I could not do it and I knew that he was protected from me.

One of the Meccans told me that when Mohammad left Mecca for Hunayn and saw the great number of God's armies that

were with him he said, 'We shall not be worsted today for want of numbers.' Some people allege that a man of Bani Bakr said this.

Al-Zuhri from Kathir Ibn al-'Abbas from his father told me: I was with Mohammad holding the ring of the bridle which I had put between the jaws of his white mule. I was a big man with a powerful voice. Mohammad was saying when he saw the army in confusion. 'Where are you going, men' And not one of them paid heed, and he said, 'O 'Abbas cry loudly, "O Ansar, O comrades of the acacia tree"' and they answered 'Here we are' ; and a man would try to turn his beast and could not do it; and he would take his mail and throw it on its neck, and take his sword and shield and get off his mount and let it go its way and make for the voice until he came to Mohammad. Finally a hundred were gathered by him and they went forward and fought. At first the cry was 'To me, Ansar!' and finally 'To me, Khazraj!' They were steadfast in the fight and Mohammad standing in his stirrups looked down at the melee as they were fighting and said,' Now the oven is hot.'

Jabir Ibn 'Abdullah said, 'While that man with the Hawazin standard on his camel was doing as he did 'Ali and one of the Ansar turned aside making for him. 'Ali came on him from behind and hamstrung his camel and it fell upon its rump; and the Ansari leapt upon him and struck him a blow which sent his foot flying with half his shank and he fell from his saddle.

The men went on fighting and, by God, when those who had run away returned they found only prisoners handcuffed with

Mohammad. Mohammad turned to Abu Sufyan who was one of those who stood firm with Mohammad that day and was an excellent Muslim when he accepted the faith, as he was holding on to the back of the saddle of his mule and asked who it was. He replied, 'I am your mother's son, O apostle of God."

'Abdullah Ibn Abu Bakr told me that Mohammad turned and saw Umm Sulaym daughter of Milhan who was with her husband Abu Talha. She was wearing a striped girdle and was pregnant with her son 'Abdullah. She had her husband's camel with her and was afraid that it would be too much for her, so she brought its head near to her and put her hand in the nose ring of hair along with the nose rein. After telling Mohammad who she was in response to his question she said, 'Kill those who run away from you as you kill those who fight you, for they are worthy of death!' Mohammad said, 'Rather God will save, O Umm Sulaym!' She had a knife with her and Abu Talha asked why, and she said, 'I took the knife so that if a polytheist came near me I could rip him up with it!' He said, 'Do you hear what Umm Sulaym says, O apostle?'

One said: On the day of Hunayn I saw two men fighting, a Muslim and a polytheist. A friend of the latter was making to help him against the Muslim, so I went up to him and struck off his hand, and he throttled me with the other; and by God, he did not let me go until I smelt the reek of blood. He had all but killed me and had not loss of blood weakened him he would have done so. But he fell and I struck and killed him, and was too occupied with the

fighting to pay any more attention to him. One of the Meccans passed by and stripped him, and when the fighting was over and we had finished with the enemy, Mohammad said that anyone who had killed a foe could have his spoil. I told Mohammad that I had killed a man who was worth stripping and had been too occupied with fighting at the time and that I did not know who had spoiled him. One of the Meccans admitted that I had spoken the truth and that the spoil was in his possession. 'So pay him to his satisfaction on my behalf from his spoil.' Abu Bakr said, 'O, by Allah, he shall not "give him satisfaction" from it. Are you going to make one of God's lions who fought for His religion go shares with you in his prey? Return the spoil of the man he killed to him!' Mohammad confirmed Abu Bakr's words, so I took the spoil from him, sold it, and bought with the money a small palm-grove. It is the first property I ever held. It was said that Abu Talha alone took the spoil of twenty men.

One said, before the people fled and men were fighting one another I saw the like of a black garment coming from sky until it fell between the enemy and us. I looked, and black ants everywhere filled the wadi. I had no doubt that they were the angels. Then the enemy fled.

When Hawazin were put to flight the killing of Thaqif among the Bani Malik was severe and seventy of them were killed beneath their flag, among whom were 'Uthman Ibn 'Abdullah. Their flag was with Dhul-Khimar. When he was killed, 'Uthman

Ibn 'Abdullah took it and fought by it until he was killed. When news of his death reached Mohammad he said, 'God curse him! He used to hate Quraysh.'

Ya'qub Ibn 'Utba told me that a young uncircumcised Christian slave was killed with Uthman, and while one of the Ansaris was plundering the slain of Thaqif he stripped the slave to plunder him and found that he was uncircumcised. He called out at the top of his voice, 'Look, you Arabs, God knows that Thaqif are uncircumcised.' Mughira Ibn Shu'ba took hold of his hand, for he was afraid that this report would go out from them among the Arabs, and told him not to say that, for the man concerned was only a Christian slave. Then he began to uncover the slain and showed that they were circumcised.

The flag of the Ahlaf was with Qarib Ibn al-Aswad, and when the men were routed he leant it against a tree, and he, his cousins, and his people fled. Only two men of the Ahlaf were killed and one of the Bani Ghiyara called Wahb and another of Bani Kubba called al-Julah. When Mohammad heard of the killing of al-Julah he said, 'The chief of the young men of Thaqif except Ibn Hunayda has been killed today, meaning by him al-Harith Ibn Uways.

When the polytheists were routed, they came to al-Ta'if. Malik Ibn 'Auf was with them and others were encamped in Autas. Some of them made for Nakhla, but only the Bani Ghiyara of

Thaqif. Mohammad's cavalry followed those who took the road to Nakhla, but not those who went to the passes.

Rabi'a Ibn Rufay' overtook Durayd Ibn al-Simma and took hold of his camel's halter, thinking that he was a woman because he was in his howdah. And, it was a man; he made the camel kneel and it was a very old man, Durayd. Ibn al-Simma. The young man did not know him and Durayd asked him what he wanted and what was his name. He told him and said that he wanted to kill him, and struck him with his sword to no effect. Durayd said, 'What a poor weapon your mother has given you! Take this sword of mine that is behind the saddle in the howdah and strike me with that above the spine and below the head, for that is the way I used to strike men. Then when you come to your mother tell her that you have killed Durayd Ibn al-Simma, for many's the day I have protected your women.' The Bani Sulaym allege that Rabi'a said, 'When I smote him he fell and exposed himself, and his crotch and the inside of his thighs were like paper from riding horses bareback. When Rabi'a returned to his mother, he told her that he had killed him and she said, 'By God, he set free three mothers and grandmothers of yours.'

Mohammad sent Abu 'Amir al-Ash'ari on the track of those who had gone towards Autas and he overtook some of the fugitives. In the skirmishes, which followed, Abu 'Amir was killed by an arrow and Abu Musa al-Ash'ari, his cousin, took the standard. He continued the fight and God gave him the victory and

routed the enemy. It is alleged that Salama Ibn Durayd shot Abu 'Amir in the knee and the wound proved fatal.

The Bani Nasr killed many of Bani Ri'ab and they allege that' Abdullah Ibn Qays, called Ibn al-'Aura', one of Bani Wahb Ibn Ri'lib, said to Mohammad, 'B. Ri'aib have perished,' and they allege that Mohammad said, 'O God, make good their losses.'

Malik Ibn 'Auf during the flight stopped with some of his horsemen at a pass on the road and told them to wait until the weak ones passed and those in the rear had caught up, and they did so.

One of our companions told us that Mohammad that day passed by a woman whom Khalid Ibn al-Walid had killed while men had gathered round her. When he heard what had happened he sent word to Khiilid and forbade him to kill child, or woman, or hired slave.

Mohammad said that day, 'If you get hold of Bijad, a man of Bani Sa'd Ibn Bakr, don't let him escape you,' for he had done great wrong. When the Muslims took him they led him away with his family and with him al-Shayma' daughter of al-Harith, foster-sister of Mohammad. They treated her roughly, as they brought her along and she told the Muslims that she was the foster-sister of Mohammad, but they did not believe her until they had brought her to Mohammad. When she was brought to Mohammad, she claimed to be his foster-sister, and when he asked for proof she said, 'The bite you gave me in my back when I carried you at my hip.' Mohammad acknowledged the proof and stretched out his robe for

her to sit on and treated her kindly. He gave her the choice of living with him in affection and honour or going back to her people with presents, and she chose the latter. The Bani Sa'd allege that he gave her a slave called Makhul and a slave girl; the one married the other and their progeny still exists. Waqidi¹ narrated that Mohammad freed her relatives by her demand too.

The names of those martyred at Hunayn were listed here by Ibn Ishaq here. The captives of Hunayn were brought to Mohammad with their property. Mas'ud b.'Amr al-Ghfari was over the spoils and Mohammad ordered that the captives and the animals should be brought to al-Ji'rana and be kept in ward there.

Waqidi² (and Tafsir Tabari) said that Muslims detested having intercourse with married female prisoners. They asked Mohammad about that, and God revealed: “(Forbidden to you) are married women except those you possess (you have taken them in a war) (Quran: 4/24).

Critique:

- It may seem that this battle was started by non-Moslems, but it is not the case. Mohammad had already attacked Hawazin in expedition of Umar to Hawazin in Turba, so this battle happened in response to the previous attack of Mohammad.

¹ - Al-Maghazi Al-Waqidi, p-448

² - Al-Maghazi Al-Waqidi, p-451

- It was claimed that angels came to help of Moslems in this battle; however, neither Mohammad nor Quran supported this claim. Strong belief in Mohammad, made people make such claims; for example they thought that ants were angels.
- Again favoritism and discrimination by Mohammad. Mohammad freed his foster-sister and her relatives and gave them some gifts, while enslaved thousands of other women.
- You just read that Mohammad legalized intercourse with married women captives. Throughout this book, you realized that with regard to non-Moslems, Mohammad did not comply with any moral principle. Even Bedouin Arabs felt ashamed of having sex with married women captives, but Mohammad eradicated this remnant of morality too.

The battle of al-Ta'if, A.H.8¹

When the fugitives of Thaqif came to al-Ta'i'f they shut the gates of the city and made preparations for war. Neither Urwa Ibn Masoud nor Ghaylan Ibn Salama were present at Hunayn or at the siege of al-Ta'i'f; they were in Jurash learning the use of the testudo, the catapult, and other instruments.

When he had finished at Hunayn, Mohammad went to al-Ta'i'f. Mohammad journeyed by Nakhlatu'l-Yamaniya, and Qarn,

¹ - Sirat Ibn Ishaq (Hesham), p-587

and al-Mulayh and Buhratu'l-Rugha' of Liya. A mosque was built there and he prayed in it.

'Amr Ibn Shu'ayb told me that when he came there that day he allowed retaliation for homicide, and that was the first time such a thing happened in Islam. A man of Bani Layth had killed a man of Hudhayl and he killed him in retaliation.

When he was in Liya Mohammad ordered that the fort of
Malik Ibn 'Auf should be destroyed. Then he went on a road called al-Dayqa. As he was passing along it, he asked its name. When he was told that it was 'the strait' he said, 'No, it is the easy.' Then he went by Nakhb until he halted under a lote tree called al-Sadira near the property of a man of Thaqif. Mohammad sent word to him,
'Either come out or we will destroy the wall on you'. He refused to
come out so Mohammad ordered his wall to be destroyed.

He went on until he halted near al-Ta'if and pitched his camp there. Some of his companions were killed by arrows there because the camp had come too close to the wall of al-Ta'if and the arrows were reaching them. The Muslims could not get through their wall for they had fastened the gate. When these men were killed by arrows he pitched his camp near where his mosque stands today. He besieged them for some twenty days. He had two of his wives with him, Umm Salama (and another with her). He struck two tents for them and prayed between the tents. Then he stayed there. (Later) When Thaqif surrendered 'Amr Ibn Umayya built a mosque over the place where he prayed. There was a pillar in the

mosque. Some allege that the sun never rises over it any day but a creaking noise is heard from it.

Mohammad besieged them and fought them bitterly and the two sides exchanged arrows, until when the day of storming came at the wall of al-Ta'if; a number of his companions went under a testudo and advanced up to the wall to breach it. Thaqif let loose on them scraps of hot iron so they came out from under it and Thaqif shot them with arrows and killed some of them. Mohammad ordered that the vineyards of Thaqif should be cut down and the men fell upon them cutting them down. Abu Sufyan Ibn Harb and al-Mughira Ibn Shu'ba went up to al-Ta'if and called to Thaqif to grant them safety so that they could speak to them. When they agreed, they called on the women of Quraysh and Bani Kinana to come out to them for they were afraid that they would be captured, but they refused to come. When they refused to come out Ibn al-Aswad Ibn Mas'ud said to the two men, 'Let me tell you of something better than that which you have come about. You know where the property of Bani Aswad is.' 'There is no property in al-Ta'if more laborious to water, harder to cultivate, and more difficult to maintain than this property of Bani Aswad. If Muhammad cuts down its trees it will never be cultivated again, so speak to him and let him take it for himself or leave it to God and kinsmen, for there is a well-known relationship between us.' They allege that Mohammad left it to them.

Mohammad said to Abu Bakr while he was besieging al-Ta'if, 'I saw (in a dream) that I was given a bowl of butter and a cock pecked at it and spilt it.' Abu Bakr said, 'I don't think that you will attain your desire from them today.' Mohammad said that he did not think so either. Then Khuwayla daughter of Hakim asked Mohammad to give her the jewellery of Badiya daughter of Ghaylan, or the jewellery of al-Fari'a daughter of Aqil if God gave him victory over al-Ta'if, for they were the best bejewelled women of Thaqif. Mohammad said to her, 'And if Thaqif is not permitted to me, O Khuwayla?' She left him and went and told 'Umar, who came and asked Mohammad if he had really said that. On hearing that he had, he asked if he should give the order to break camp, and receiving his permission, he did so.

When the army moved off, Sa'id Ibn 'Ubayd called out, 'The tribe is holding out.' 'Uyayna Ibn Hisn said, 'Yes, nobly and gloriously.' One of the Muslims said to him, 'God smite you, 'Uyayna! Do you praise the polytheists for holding out against Mohammad when you have come to help him.' He answered 'I did not come to fight Thaqif with you but I wanted Muhammad to get possession of al-Ta'if so that I might get a girl from Thaqif whom I might tread (make pregnant) so that she might bear me a son, for Thaqif are a people who produce intelligent children.'

During his session there, some of the slaves besieged in al-Ta'if came to him and accepted Islam and he freed them. Later, when al-Ta'if surrendered some of them talked about these slaves,

but Mohammad refused to do anything saying that they were God's free men.

During besiege of Ta'if, Moslems were thinking about enslaving beautiful girls and having intercourse with them. Waqidi narrated that a man from the Muzayna said to his companion, "If we conquer al-Ta'if, you will have women of the Banu Qarib. Indeed, they are the most beautiful women that you will hold, and they will bring a larger ransom if you ransom them."¹ He also narrated² that Mata said to Khalid Ibn al-Walid, and some say to Abdullah Ibn Abi Umayya, "If the Messenger of God conquers al-Ta'if tomorrow, do not let Badiya daughter of Ghaylan escape from you."

Indeed, she comes in fours and goes in eights. (Seems having four breasts when you look at her in the front and seems having eight breasts when look at her from back)

When she sits, she bends; when she speaks she sings;

When she recline, lusts for intercourse.

Between her legs is the likes of two satisfying dish.

Her teeth like the Chamomile

Just as al-Khatim said:

There is no roughness or fragility

She will make you sink looking at her and she doesn't even notice

Her face is flushed.

¹ - Al-Maghazi Al-Waqidi, p- 456

² - ibid. p-458

Thaqif had seized the family of Marwan Ibn Qays al-Dausi, he having become a Muslim and helped Mohammad against Thaqif. Mohammad said to Marwan, 'Seize in revenge for your family the first man of Qays that you meet.' He met Ubayy Ibn Malik and took him until they should return his family to him. Al-Dahhak Ibn Sufyan took the matter in hand and spoke to Thaqif until they let Marwan's family go, and he freed Ubayy.

Ibn Ishaq wrote the names of the Muslims who were martyred at al-Ta'if here.

Division of the spoil of Hawazin

When he left al-Ta'if, Mohammad went by way of Dahna until he stopped at al-Ji'rana with his men, having a large number of Hawazin captives. One of his companions on the day he left Thaqif asked him to curse them but he said, 'O God, guide Thaqif and bring them (to Islam).' Then a deputation from Hawazin came to him in al-Ji'rana where he held 6,000 women and children, and sheep and camels innumerable, which had been captured from them.

A deputation from Hawazin came to Mohammad after they had accepted Islam, saying that the disaster which had befallen them was well known and asking him to have pity on them for God's sake. One of the Hawazin of the clan Bani Sa'd Ibn Bakr (It was they who had provided the fostermother for Mohammad) called Zuhayr Abu Surad said: 'O Apostle of God, in the enclosures

are your paternal and maternal aunts and the women who suckled you who used to look after you. Had we acted as fosterparents for al-Harith Ibn Abu Shimr (a king) or al-Nu'man Ibn al-Mundhir (a king) and then got into the position in which you hold us we could hope for his kindness and favour, and you are the best of trustworthy men'

Mohammad said, 'Which are dearest to you (Your sons and your wives or your cattle' They replied, 'Do you give us the choice between our cattle and our honour? Nay, give us back our wives and our sons, for that is what we most desire.' He said, 'So far as concerns what I and the Bani 'Abdu'l-Mutalib have they are yours. When I have prayed the noon prayer with the men then get up and say, "We ask Mohammad's intercession with the Muslims, and the Muslims' intercession with Mohammad for our sons and our wives." I will then give them to you and make application on your behalf.' When Mohammad had ended the noon prayers they did as he had ordered them, and he said what he had promised to say. Then the Muhajirs said that what was theirs was Mohammad's, and the Ansar said the same. But al-Aqra' Ibn Habis said, 'So far as I and Bani Tamim are concerned, No.' 'Uyayna b.Hisn said No on behalf of himself and Bani Fazara and so did 'Abbas Ibn Mirdas for himself and Bani Sulaym; but Bani Sulaym said,' at so; what is ours is Mohammad's 'Abbas said to Bani Sulaym, 'You have put me to shame.' Then Mohammad said, 'He who holds to his right to these

captives shall have six camels for every man from the first booty I take.' Then the women and children were returned to their men.

Mohammad gave 'Ali a girl called Rayta daughter of Hilal and he gave 'Uthman a girl called Zaynab daughter of Hayyan; and he gave 'Umar a girl whom 'Umar gave to his son 'Abdullah. Nafi', a slave of 'Abdullah Ibn 'Umar from 'Abdullah Ibn 'Umar, told me: I sent her to my aunts of Bani Jumah to prepare and get her ready for me until I had circumambulated the temple and could come to them, wanting to take her when I returned. When I had finished I came out of the mosque and the men were running about, and when I asked why, they told me that Mohammad had returned their wives and children to them, so I told them that their woman was with Bani Jumah and they could go and take her, and they did so.

'Uyayna b.Hisn took an old woman of Hawazin and said as he took her, 'I see that she is a person of standing in the tribe and her ransom may well be high.' When Mohammad returned the captives at a price of six camels each, he refused to give her back. Zuhayr Abu Surad told him to let her go, for her mouth was cold and her breasts flat; she could not conceive and her husband would not care and her milk was not rich. So he let her go for the six camels when Zunayr said this. They allege that when 'Uyayna met al-Aqra' Ibn Habis he complained to him about the matter and he said : By God, you didn't take her as a virgin in her prime nor even a plump middle age!'

Mohammad asked the Hawazin deputation about Malik Ibn 'Auf (the head of their troop in Hunayn war) and they said that he was in al-Ta'if with Thaqif. Mohammad told them to tell Malik that if he came to him as a Muslim he would return his family and property to him and give him a hundred camels. On hearing this Malik came out from al-Ta'if. He had been afraid that Thaqif would get to know what Mohammad had said and imprison him, so he ordered that his camel should be got ready for him and that a horse should be brought to him in al-Ta'if. He came out by night, mounted his horse, and rode hard until he got to the place where his camel was tethered, and rode off to join Mohammad, overtaking him in al-Ji'rana or Mecca. Mohammad gave him back his family and property and gave him a hundred camels. He became an excellent Muslim. Mohammad put him in command of those of his people who had accepted Islam, and those tribes were Thumala, Salima, and Fahm. He began to fight Thaqif with them, none of their flocks could come out but he raided them until they were in sore straits.

When Mohammad had returned the captives of Hunayn to their people he rode away and the men followed him, saying, 'O apostle, divide our spoil of camels and herds among us' until they forced him back against a tree and his mantle was torn from him and he cried, 'Give me back my mantle, men, for by God if you had as many sheep as the trees of Tihama I would distribute them among you; you have not found me niggardly or cowardly or false.'

Then he went to his camel and took a hair from its hump and held it aloft in his fingers, saying, 'Men, I have nothing but a fifth of your booty even to this hair, and the fifth I will return to you; so give back the needle and the thread; for dishonesty will be a shame and a flame and utter ignominy to a man on the resurrection day.' One of the Ansar came with a ball of camel hair, saying, 'O apostle, I took this ball to make a pad for a sore camel of mine.' He answered, 'As for my share in that you can keep it' 'If it has come to that,' he said, 'I do not want it,' and he threw it away.

Waqidi narrated that Mohammad had plundered much silver; four thousand measures. The plunder was gathered in front of him. Abu Sufyan Ibn Harb came, and before him was the silver. He said, "O Messenger of God, you have become the wealthiest among the Quraysh!" Mohammad smiled. Abu Sufyan said, "Give me from this wealth, O Messenger of God!" Mohammad said, "O Bilal, weigh for Abu Sufyan four measures, and give him a hundred camels." Abu Sufyan said, "Give my son Yazid!" Mohammad said, "Weigh for Yazid four measures and give him a hundred camels." Abu Sufyan said, "Give my son Muawiya, O Messenger of God!" He said, "Weigh for him, O Bilal, four measures, and give him a hundred camels."¹

Mohammad gave gifts to those whose hearts were to be won over, notably the chiefs and nobles, to win them and through them their people. He gave to the following 100 camels: Abu

¹ - Al-Maghazi Al-Waqidi, p-463

Sufyan b.Harb; his son Mu'awiya; Hakim Ibn Hizam; al-Harith Ibn al-Harith, al-Harith Ibn Hisham; Suhayl Ibn 'Amr; Huwaytib Ibn 'Abdul Uzza; al-Ala' Ibn Jariya; 'Uyayna Ibn Hisn, a1-Aqra' Ibn Habis, Malik Ibn 'Auf a1-Nasri; and Safwan Ibn Umayya.

He gave less than 100 camels to the following men of Quraysh: Makhrama b Naufal al-Zuhri, 'Umayr Ibn Wahb, Hisham Ibn 'Amr and others. He gave 50 to Sa'id Ibn Yarbu' Ibn 'Ankatha and to al-Sahmi. He gave' Abbas Ibn Mirdas some camels and he was dissatisfied with them and blamed Mohammad in his poem. Mohammad said, 'Get him away and cut off his tongue from me,' so they gave him (camels) until he was satisfied, this being what Mohammad meant by his order.

A companion said to Mohammad: 'You have given 'Uyayna and al-Aqra' a hundred camels each and left out Ju'ayl Ibn Suraqa a1-'Oamri!' He answered, 'By Him in whose hand is the soul of Muhammad, Ju'ayl is better than the whole world full of men like those two; but I have treated them generously so that they may become Muslims, and I have entrusted Ju'ayl to his Islam.'

A man of Tamim called Dhu'l-Khuwaysira came and stood by Mohammad as he was making gifts to the men and said, 'Muhammad, I've seen what you have done today.' 'Well, and what do you think?' he answered. He said, 'I don't think you have been just.' The prophet was angry and said, 'If justice is not to be found with me then where will you find it?' Umar asked to be allowed to kill him, but he said, 'Let him alone, for he will have a following

that will go so deeply into religion that they will come out of it as an arrow comes out of the target; you look at the head and there is nothing on it; you look at the butt end and there is nothing on it; then at the notch and there is nothing on it. It went through before flesh and blood could adhere to it.'

One of Mohammad 's companions who was at Hunayn with him said, 'I was riding my camel by the side of Mohammad, wearing a rough sandal, when my camel jostled his and the toe of my sandal hit Mohammad 's shank and hurt him. He hit my foot with his whip, saying, "You hurt me. Get behind!" so I went behind him. The next morning Mohammad was looking for me and I thought it was because I had hurt his leg, so I came expecting (punishment); but he said, "You hurt my leg yesterday and I struck your foot with my whip. Now I have summoned you to compensate you for it" and he gave me eighty shecamels for the one blow he struck me.'

When Mohammad had distributed these gifts among Quraysh and the Bedouin tribes, and the Ansar got nothing. Ansar took the matter to heart and talked a great deal about it, until one of them said, 'By God, Mohammad has met his own people (Qureysh, and forgot us).' Sa'd Ibn 'Ubada went to Mohammad and told him what had happened. He asked, 'Where do you stand in this matter, Sa'd?' He said, 'I stand with my people.' 'Then gather your people in this enclosure,' he said. He did so, and when some of the Muhajirs came, he let them come, while others he sent back. When he had

got them altogether he went and told Mohammad, and he came to them, and after praising and thanking God he addressed them thus: 'O men of Ansar, what is this I hear of you? Do you think ill of me in your hearts? Did I not come to you when you were erring and God guided you; poor and God made you rich; enemies and God softened your hearts?' They answered; 'Yes indeed, God and His apostle are most kind and generous.' He continued: 'Why don't you answer me, O Ansar?' They said, 'How shall we answer you? Kindness and generosity belong to God and His apostle.' He said, 'Had you so wished you could have said-and you would have spoken the truth and have been believed- You came to us discredited and we believed you; deserted and we helped you; a fugitive and we took you in; poor and we comforted you. Are you disturbed in mind because of the good things of this life by which I win over a people that they may become Muslims while I entrust you to your Islam? Are you not satisfied that men should take away flocks and herds while you take back with you Mohammad of God? By Him in whose hand is the soul of Muhammad, but for the migration' I should be one of the Ansar myself. If all men went one way and the Ansar another I should take the way of the Ansar. God have mercy on the Ansar, their sons an their sons' sons. The people wept until the tears ran down their beards as they said: 'We are satisfied with Mohammad of God as our lot and portion. Then Mohammad went off and they dispersed.

Mohammad makes the lesser pilgrimage from al-Ji'rana

Then Mohammad left al-Ji'rana to make the lesser pilgrimage. He gave orders that the rest of the spoil should be kept back in Majanna near Marru'l-Zahran. Having completed the pilgrimage he returned to Medina. He left 'Attab Ibn Asid in charge of Mecca. He also left behind with him Mu'adh Ibn Jabal to instruct the people in religion and to teach them the Quran. He himself was followed by the rest of the spoil.

Mohammad's pilgrimage was in Dhu'l-Qa'da, and he arrived in Medina towards the end of that month or in Dhu'l-Hijja.

The people made the pilgrimage that year in the way the (pagan) Arabs used to do. 'Attab made the pilgrimage with the Muslims that year, A.H. 8. The people of al-Ta'if continued in their polytheism and obstinacy in their city from the time Mohammad left in Dhu'l-Qa'da of the year 8 until Ramadan of the following year.

The affair of Ka'b Ibn Zuhayr

When Mohammad arrived (at Mediua) after his departure from al-Ta'if, Bujayr Ibn Zuhayr wrote to his brother Ka'b telling him that Mohammad had killed some of the men in Mecca who had satirized and insulted him and that the Quraysh poets who were left, Ibn al-Ziba'ra and Hubayra Ibn Abu Wahb, had fled in all directions. 'If you have any use for your life then come quickly to Mohammad, for he does not kill anyone who comes to him in repentance. If you do not do that, then get to some safe place.'

When Ka'b received the missive, he was deeply distressed and anxious for his life. His enemies in the neighbourhood spread alarming reports about him saying that he was as good as slain. Finding no way out, he wrote his ode in which he praised Mohammad and mentioned his fear and the slanderous reports of his enemies. Then he set out for Medina and stayed with a man of Juhayna whom he knew. He took him to Mohammad when he was praying morning prayers, and he prayed with him. The man pointed out Mohammad to him and told him to go and ask for his life. He got up and went and sat by Mohammad and placed his hand in his, Mohammad not knowing who he was. He said, 'O apostle, Ka'b Ibn Zuhayr has come to ask security from you as a repentant Muslim. Would you accept him as such if he came to you?' When Mohammad said that he would, he confessed that he was Ka'b Ibn Zuhayr. One of the Ansar leapt upon him asking to be allowed to behead the enemy of God, but Mohammad told him to let him alone because he had come repentant breaking away from his past.

Critique:

- You read that, Mohammad halted under a lotus tree near the property of a man of Thaqif, and said, 'Either come out or we will destroy the wall on you'. He refused to come out so Mohammad ordered his wall to be destroyed. Also, When he was in Liya, Mohammad ordered that the fort of Malik Ibn 'Auf should be destroyed. As Waqidi narrated, it was burning from Asr prayer to

sunset. In addition, Waqidi narrated that Mohammad put fire into palm tree farms of another man of Thaqif. Furthermore, Mohammad ordered that the grape trees of Thaqif should be cut down and the men fell upon them cutting them down.

What is this sadistic interest of destroying and burning - down? Do you see any difference between Mohammad and other evil dictators of the history? Is this a prophet?

- Mohammad said to Abu Bakr while he was besieging al-Ta'if, 'I saw (in a dream) that I was given a bowl of butter and a cock pecked at it and spilt it.' Abu Bakr said, 'I don't think that you will attain your desire from them today.' Mohammad said that he did not think so either. Then he gave the order to move.

You see a person who claimed prophecy, and Quran claims that every sentence of him is revealed by God: nor does he speak out of desire (53/3) it is naught but revelation that is revealed (53/4), decided based on neither reason nor revelation, but decided based on a dream that was interpreted by an ordinary man! He had done similarly in some previous occasions too.

- When Malik Ibn 'Auf (the head of the troop in Hunayn war) converted, Mohammad gave him back his family and property and gave him a hundred camels. Mohammad put him in command of those of his people who had accepted Islam, and those tribes were Thumala, Salima, and Fahm. He began to fight Thaqif, none of their flocks could come out but he raided them until they were in sore straits. Waqidi said, "Malik did not attack a man except he

killed him. He used to send the Prophet the fifth from what he captured: once, a hundred camels and once a thousand sheep. In one occasion he attacked the cattle of the people of al-Ta’if and captured a thousand sheep in a single evening.”¹

If the war against Mohammad was wrong, why should not its commander be punished? Why Mohammad gave him a hundred camels robbed from his tribe? Why Mohammad put him in command of others? Mohammad used to look at the event from political view not from moral or righteous view. Mohammad realized that Malik is a good commander to execute his order of killing and stealing. So, Malik really performed his job well; of course, he used to send the one-fifth portion of Mohammad from the plunders. And, by so many killings and plundering, the people of Ta’if obliged to accept Islam!

- Mohammad committed favoritism and discrimination in freeing the captives; since his foster-mother was from a clan of them, he freed them. I do not say he should not free them. Enslaving women and children is the worst crime even worse than killing, so Mohammad should not do that in the first place. But, as Mohammad claimed, if enslavement was the command of God, why he should discriminate between his relatives and others, while he did not free even one of the captives of the Jews or other Arabs before.

¹ - Al-Maghazi Al-Waqidi, p-468

- Men followed Mohammad, saying, 'O apostle, divide our spoil of camels and herds among us' until they forced him back against a tree and his mantle was torn from him.'

In addition, you read that Moslems had great lust for having sex with women captives, and even before war began, they were talking about that.

These shows that interest in wealth and sex had been two great motives for Moslems to fight, as was very important for Mohammad too.

- Mohammad gave huge gifts to the mostly Quraysh chiefs and leaders, and did not give to Mohajers and Ansars. A man said 'Muhammad, I've seen what you have done today.' 'Well, and what do you think?' he answered. He said, 'I don't think you have been just.' The prophet was angry and said, 'If justice is not to be found with me then where will you find it?'

Also, Ansar took the matter to heart and talked a great deal about it, until one of them said, 'By God, Mohammad has met his own people (Qureysh) and forgot us. In addition the head of Khzraj (Sa'd) said as you (Mohammad) divided plunders among your relatives and did not give to Ansar, they are not happy. Furthermore, as Waqidi narrated, Ansar said "during war we are the most important people, but during dividing spoils, his (Mohammad's) relative are the most important people."

As mentioned a few times before, in a defensive war the only things that could be taken from enemy are weapons and other

fighting equipments. Nevertheless, Mohammad used to rob all properties of non-Moslems, especially their foods and their cattle, which were their livelihood and used to leave people including women and children without food and other essential needs. In this occasion too, most plunders were essential needs of thousands of Havazen people including more than 6000 women and children. So in fact, Mohammad robbed the livelihoods of needy people and gave to wealthy and leaders of his own tribe, Quraysh. This was an overt oppressive act against needy people, and an overt favoritism and discrimination.

This is exactly what other evil dictators were doing throughout history. They used to rob ordinary poor people and give to wealthy, chiefs, commanders and relatives. It is a dirty political act for power. By having the harness of powerful and chiefs, Mohammad could easily have ordinary people under his control.

To deceive ordinary people, Mohammad said, “I have treated them generously so that they may become Muslims.” What a religion is it, which could be bought by money, instead of reasoning, evidence and miracle? In addition, why only the powerful and wealthy people need such gifts? As usual, ordinary and poor people are not valued humans; they are second-class citizens. If Mohammad was honest, he should have treated all people equally. He was a politician like others not a prophet to bring equality and justice.

Through his act, Mohammad supported oppressive tribal aristocracy. Is it really God, who supports upper classes and forget ordinary people?

- When Malik Ibn 'Auf (the head of the troop in Hunayn war) converted, Mohammad gave him back his family and property and gave him a hundred camels. Mohammad put him in command of those of his people who had accepted Islam, and those tribes were Thumala, Salima, and Fahm. He began to fight Thaqif, none of their flocks could come out but he raided them until they were in sore straits. Waqidi said, "Malik did not attack a man except he killed him. He used to send the Prophet the fifth from what he captured: once, a hundred camels and once a thousand sheep. In one occasion he attacked the cattle of the people of al-Ta'if and captured a thousand sheep in a single evening."¹

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¹ - Al-Maghazi Al-Waqidi, p-468

- Sometimes Mohammad said sentences, which are helpful in understanding Mohammad and his religion. About a person who complained about giving the plunders to powerfuls, Mohammad said “he will have a following that will go so deeply into religion that they will come out of it as an arrow comes out of the target.” It means that Mohammad knew that his religion was not descended by God; it was derived from the primitive culture of Arabia, so it was full of weaknesses, errors and shortcomings. Thus, if people think deeply about his religion, they will realize its faults and will discard it. You could see more than a thousand errors and faults of Quran in the book ‘Critique of Quran’, and you have seen hundreds in this book.

- You saw that Mohammad used to kill anyone who annoyed him, by poetry or other ways. You just read this from the language of a Muslem (brother of a poet called Ka'b). Bujayr Ibn Zuhayr wrote to his brother Ka'b telling him that “Mohammad had killed some of the men in Mecca who had satirized and insulted him and that the Quraysh poets who were left, Ibn al-Ziba'ra and Hubayra Ibn Abu Wahb, had fled in all directions. 'If you have any use for your life then come quickly to Mohammad, for he does not kill anyone who comes to him in repentance. If you do not do that, then get to some safe place.’”

Sending the tax collectors¹

When Mohammad returned from al-Jiirrana, he arrived in Medina three nights from the end of Dhul-Qa'da. He stayed the rest of Dhul-Qa'da and Dhul-Hijja, and when he saw the moon of al-Muharram, he sent out those who collect Zakat (tax) to various tribes. Bisr Ibn Sufyan set out about the Zakat of the Banu Ka'b; some said, rather it was Nu'aym Ibn Abdullah who went to them.

He ordered the gathering of the cattle of the Khuza'a in order to take the Zakat from them. The Khuza'a collected the sadaqa from every region, but the Banu Tamim refused and said, "What is this? Your property is taken from you by force! You mobilize, wear armor, and draw the sword." But the Khuza'a said, "We are a people who follow the religion of Islam. This sadaqa is from our religion." The Tamim said, "By God, he will never take a camel from it!"

When the tax collector saw them, he fled from them and departed turning away, for he was afraid of them. Islam, at that time, had not embraced the Bedouin. The rest of the Bedouin stayed. They were afraid of the sword because of what the Mohammad did in Mecca and Hunayn. The tax collector arrived before Mohammad and informed him of the news. He said, "O Messenger of God, I was with three persons"

¹ - Al-Maghazi Al-Waqidi, p-476

The Khuza attacked the Tamim and expelled them from their quarter, saying, ‘If not for your relationship you would never reach your land. Misery will surely come to us from the enmity of Muhammad, and upon yourselves when you confront the messengers of the Messenger of God, pushing them away from collecting the tax (sadaqa) of our property.’ So they set out returning to their land.”

Mohammad said, “Who is for those people who did what they did?” The first of the people he appointed was Uyayna Ibn Hisn al-Fazari. He said, “I am, by God, for them. I will follow in their tracks even if they reach Yabrin, until I bring them to you, God willing, and you will judge them or they will convert.” So Mohammad sent him with fifty riders from the Bedouin. There was not a single Muhajir or Ansar with them.

The raid of 'Uyayna Ibn Hisn (Killing and enslaving for tax)¹

Mohammad sent him to raid them, and he killed some and captured others. 'A'isha said to Mohammad that she must free a slave of the sons of Isma'il, and he said, 'The captives of Bani al-'Anbar are coming now. We will give you one whom you can set free.'

¹ - Sirat Ibn Ishaq (Hesham), p-667

When they were brought to Mohammad, a deputation from Bani Tamim came to Mohammad. They spoke to Mohammad on their behalf and he liberated some and accepted ransom for others.

Among the Bani al-Anbar who were killed that day were 'Abdullah and two brothers of his, sons of Wahb; Shaddad Ibn Firas; and Hanzala Ibn Darim. Among the women who were captured were Asma' d. Malik; Ka's d. Ariy; Najwa d. Nahd; Jumay'a d. Qays; and 'Amra d. Matar.

Critique:

- Military attack, killing and enslaving people for not paying tax is certainly an unreasonable and oppressive act.

The expedition of Qutba Ibn Amer to Khatham (killing, women and plundering kidnapping)¹

This took place in Safar in the year nine AH. Mohammad sent Qutba Ibn Amer with twenty men to a community from Khatham in the region of Tabala. He commanded him to plunder them, to march by night and hide by day. He commanded him to hasten the march.

¹ - Al-Maghazi Al-Waqidi, p-372; Sirrah Halabia Vol 3

They set out on ten camels riding one behind the other. They hid the weapons. They took al-Fatq until they reached Batn Majab. They captured a man and asked him but he could not understand them. But, when they reached near enemy, he began to shout. So, Qutba took him and struck off his head.

They stayed until it was an hour from night. One of them set out as a scout and found herds of cattle and sheep. He returned to his companions and informed them. They came crawling, fearing the guards until they reached the settlement, while they slept and were quiet. Then they proclaimed takbir and attacked. Men from the settlement went out to meet them. They fought a fierce battle. There were many wounded in both parties. In the morning many Khatham people arrived. A falling flood came between them. Not a single man could cross until Qutba conquered the people of the settlement. He brought the cattle, sheep and women to Medina. Their portions were four, and each camel equals ten sheep, after the fifth (for Mohammad) was taken out.

Critique:

- As you read, they were ordered to plunder Khas'am. There was nothing as calling to Islam. So, they attacked the tribe when they were slept and robbed cattle, camels and women; of course, they gave the one-fifth of the robbed assets and women to Mohammad.

The expedition al-Dahhak al-Kilabi (either death or Islam)¹

This battle took place in Rabi al-Awwal in the year nine AH. Mohammad sent an army to al-Qurata; with them was Dahhak Ibn Sufyan Ibn Awf Ibn Abi Bakr al-Kilabi and al-Asyad Ibn Salama, until they met them in Zujj. They invited them to Islam but they refused. So they fought them and defeated them. Then al-Asyad met his father, Salama Ibn Qurt, who was on a horse of his at Ghadir (pool) Zujj, and he invited his father to Islam and gave him protection. But he insulted him and his religion. Al-Asyad struck the Achilles' tendon of his horse. When it fell on its heels, Salama leaned on his spear in the water and clung to it until someone other than his son killed him.

It was said that, Mohammad wrote to Harith Ibn Amr Ibn Qurayt inviting them to Islam. They took his document and washed it and patched a hole in their leather bucket with it. They refused to answer. They said: When they did what they did with the document, Mohammad said, "What is the matter with them. Did God take away their reasoning? They are the people of trembling, of haste, and confused words. A people of stupidity."

¹ - Al-Maghazi Al-Waqidi, p-481; Sirreh al-Halabiah, vol. 3

Critique:

- You read that they employed the usual method of Mohammad for inviting them to Islam, either death or Islam. When they did not accept Islam, they were killed, even if he was a father.
- See, the insults of Mohammad to them.

The expedition led by Alqama Ibn Mujazziz¹

Waqidi said, this battle took place in Rabi al-Akhar in the year nine AH. When Waqqas Ibn Mujazziz al-Mudliji was killed on the day of Dhu Qarad, 'Alqama Ibn Mujazziz asked Mohammad to send him on the track of the people so that he might take vengeance on those who killed his brother.

Mohammad sent 'Alqama Ibn Mujazziz, I (Abu Said Khudri) being with the force, and when we were on the way he summoned a part of the force and appointed 'Abdullah Ibn Hudhafa al-Sahmi their leader. He was one of Mohammad's companions-a facetious fellow, and when they were on the way he kindled a fire and said to the men: 'Have I not claim on your obedience so that if I order you to do something you must do it?' and when they agreed

¹ - Sirat Ibn Ishaq (Hesham), p-677

he said, 'Then by virtue of my claim on your obedience I order you to leap into this fire.'

Some of them began to gird up their loins so that he thought that they would leap into the fire, and then he said, 'Sit down, I was only joking at you!' When Mohammad was told of this after they had returned he said, 'If anyone orders you to do something which you ought not to do, do not obey him.'

Muhammad Ibn Talha said that 'Alqama and his companions returned without fighting.

The expedition of Ali Ibn Abi Talib to Fuls (killing, plundering, women kidnapping and ‘either death or Islam’)¹

Mohammad sent Ali Ibn Abi Talib with a hundred and fifty of the Ansar to destroy al-Fuls (a place for idols). There was not a single Muhajirun with them, and they had fifty riders and beasts. They mounted the camels and avoided the horses. Mohammad commanded him to attack and plunder the tribe. Ali set out with his companions; he had a black flag and a white banner. They had spears and obvious weapons. He gave his flag to Sahl Ibn Hunayf, and his banner to Jabbar Ibn Sakhr al-Sulami. He set out with a guide from the Banu Asad called Hurayth, and he went with them

¹- Al-Maghazi Al-Waqidi, p-482; Sirreh al-Halabiah, vol. 3, Al-Halabi did not mention the story of black slave.

on the road of Fayd. When he brought them to a certain place, he said, “Between you and the tribe you desire is a whole day. If we march to it by day we will reach their extremities and their shepherds, and they will warn the tribe and it will disperse, and you will not take from them what you need (plunder). So, we will stay this day of ours in our position until the evening. Then we will travel by night on the backs of the horses and raid them, and we will greet them in the blind darkness of the dawn.” They said, “This is the decision!”

They camped and let the camels graze; they picked, and sent a group of them to penetrate what was around them. They chose Abu Qatada, al-Hubab Ibn al-Mundhir, and Abu Naila. They set out on the backs of their horses and went around the camp. They captured a black youth and said, “Who are you?” He replied, “I am looking for what I desire.” So they brought him to Ali. He said, “Who are you?” He replied, “One who seeks his desires.” So they threatened him. Then he said, “I am the slave of a man from the Tayyi of the Banu Nabhan. They ordered me about this situation. They said, ‘If you see horses of Muhammad, come forth and inform us.’ I did not reach any people. When I saw you, I wanted to go to them. Then I said to myself I will not hurry to my companions until I can bring them clear evidence about your numbers, your horses and your beasts. I did not fear you would overtake me and bind me, until your scouts captured me.” Ali said, “Tell us the truth, what is behind you?” He replied, “The foremost

of the tribe are one long night away. Your cavalry will take them when they leave in the morning.” Ali said to his companions, “What do you think?” Jabbar b Sakhr said, “We think that we will depart on our horses at night until we arrive in the morning before the community, and they will be penetrated and we will raid them. We will set out with the black slave by night. We will appoint Harith in charge of the camp, until they follow, God willing.” Alis aid, “This is the decision!”

They set out with the black slave running with the horses. He was in the rear of some of them for a turn, then he settled in the rear of another for a turn, and he was bound. When it became day, the slave lied and said, “I was wrong about the road and I have left it behind.” Ali said, “Then return to where you erred!” So he returned a mile or more, and then he said, “I have made a mistake.” Ali said, “Indeed we are deceived about you. You do not desire except to divert us from the tribe. Bring him! Tell us the truth or we shall cut off your head!” He said: He came forward and pointed his sword at the slave’s head, and when the slave saw the damage, he said, “Why would I tell you the truth? Will it profit me?” They said, “Yes.” He said, “Indeed, I did what you see. It happened to me what happens to people out of timidity. I said to myself, I approach with the community of Muslims, guiding them to the tribe without a trial. Yet, I have no guarantee, so I will protect myself from them. When I saw from you what I saw, I feared that you would kill me, which was to me an excuse. I will take you on

the road.” They said, “Tell the truth!” He replied, “The tribe is close to you.”

He set out with them until he was close to the tribe, and they heard the barking of dogs, the movement of the cattle in the pasture, and the sheep. He said: These are the groups and it is one farsakh (six kilometer) away. They looked at each other and said, “Where are the people of Hatam?” He replied, “They are in the center of these groups.” Some of the people said to some, “If we frighten the tribe, they will shout and frighten some of them, and some will hide their faction from us in the darkness of the night. But we will hold back the people until the dawn rises throughout, indeed, its rising is near. Then we will attack. If some of them warn some, it will not be hidden from us where they go. The people do not have horses to flee from them, and we are on horses.” They said, “The decision is what you indicate.”

When the dawn rose, they raided and killed those who were killed and took prisoners. They drove the children and women and gathered the sheep and cattle. None was hidden or absent, so they were in control. A girl from the tribe who saw the black slave—his name was Aslam—and he was tied up, says, “What is the matter with him, is he crazy! This is the work of your messenger, Aslam. May he never have peace. He brought them to you. Guided them to your weakness.” The black one says, “Be brief, O daughter of the nobility, I did not guide them until they threatened to strike off my head!”

The people camped, and isolated the prisoners, and they were in the region of Nufayr. They isolated the children they took from the family of Hatam, the sister of Adi and the women with her, and they isolated them. Aslam said to Ali, “Why do you wait to set me free?” He said, “You will witness that there is no God but Allah, and that Muhammad is His messenger.” He replied, “I follow the religion of my community who are those prisoners. Whatever they do, I do!” He said, “Do you not see them tied up? Shall we put you with them in ropes?” He said, “Yes, to be with those tied up is more desirable to me than that I be with others, free. What holds true about them is true about me.” The people of the raid laughed about it. He was tied and thrown in with the prisoners. He said, “I shall be with them until you have judged them.” One of the prisoners said to him, “We do not bid you welcome. You brought them to us.” Another said, “Welcome to you. You could not do more than what you did. If we faced what you faced we would have done the same and worse. So console yourself!”

The soldiers came and gathered. They came close to the prisoners and offered them Islam. Those who converted were left, and those who refused, their heads were cut off, until they came to al-Aswad. They offered him Islam. He said, “By God, indeed to worry about the sword is ignoble. There is no permanence.” A man from the tribe who converted says, “O you are strange. Was this not the place where you were taken, where those who were killed, were

killed, and those who were imprisoned, imprisoned. Those who converted among us desired Islam, say whatever you say. Woe unto you, convert and follow the religion of Muhammad!" He said, "I will convert and follow the religion of Muhammad!" So he converted and was released. He used to promise and not fulfill until the Ridda. He witnessed al-Yamama with Khalid Ibn al-Walid. His experience was a good one.

Ali went to al-Fuls and attacked and destroyed it. He found three swords in his house: Rasub, al-Mikhdham, and a sword called Yamani; and three armors. Moreover, there was a garment to wear with it.

They marched until they alighted at Rakak. They apportioned the prisoners and the plunder. The Prophet isolated his first portion Rasub and al-Mikhdham (the two valuable swords). Then later, there came to him the third sword. He isolated the fifth, and he isolated the family of Hatam. He did not apportion them until he arrived in Medina with them.

Critique:

- If the aim of Mohammad was to destroy al-Fuls, why did they attack the tribe? And if the aim was to call people to Islam, why did not they do it peacefully, and why did they attack the tribe first? The main objective is evident in saying of Mohammad, "Mohammad commanded him to attack and plunder the tribe." So

they launched a surprise attack on the tribe, killed them, robbed them and kidnapped their children and women.

They also executed the rule of Mohammad, ‘either death or Islam’. They invited the prisoners to Islam, and cut off the heads of those who not accepted.

Do you smell the tiniest odor of humanity and morality in these acts of Mohammad?

The raid of Tabuk (2nd attack on Byzantines), A.H.9¹

Mohammad stayed in Medina from Dhu'l-Hijja to Rajab, and then gave orders to prepare to raid the Byzantines. Mohammad ordered his companions to prepare to raid the Byzantines at a time when men were hard pressed; the heat was oppressive and there was a drought; fruit was ripe and the men wanted to stay in the shade with their fruit and disliked travelling at that season.

Mohammad nearly always referred allusively to the destination of a raid and announced that he was making for a place other than that which he actually intended. This was the sole exception, for he said plainly that he was making for the Byzantines because the journey was long, the season difficult, and

¹ - Sirat Ibn Ishaq (Hesham), p-602

the enemy in great strength, so that the men could make suitable preparations. He ordered them to get ready and told them that he was making for the Byzantines.

One day when he was making his arrangements Mohammad said to Jadd Ibn Qays: 'Would you like to fight the Bani Asfar Jadd?' He replied, Will you allow me to stay behind and not tempt me, for everyone knows that I am strongly addicted to women and I am afraid that if I see the Byzantine women I shall not be able to control myself.' Mohammad gave him permission to remain behind and turned away from him. It was about him that the verse came down, 'There are some who say Give me leave (to stay behind) and do not tempt me. Surely they have fallen into temptation already and hell encompasses the unbelievers (Quran 9/49). i.e. it was not that he feared temptation from the Byzantine women, the temptation he had fallen into was greater in that he hung back from Mohammad and sought to please himself rather than Mohammad. God said, 'Verily hell is behind him (Quran 14/19).

It is mentioned in Tabari critiqueary vol. 10 and al-Maghazi al-Waqidi vol.3, that Mohammad told Jadd 'Would you like to fight the Byzantine and capture their yellow hair girls? So Mohammad wanted to temp Jadd by having intercourse with beautiful girls.

The hypocrites said one to another, 'Don't go forth in the heat,' disliking strenuous war, doubting the truth, and creating misgivings about Mohammad. So God sent down concerning them: 'And they said, Go not forth in the heat. Say: The fire of hell is

hotter did they but understand. Let them laugh a little and let them weep much as a reward for what they were earning' (Quran 9/82).

Mohammad went forward energetically with his preparations and ordered the men to get ready with all speed. He urged the men of means to help in providing money and mounts for God's work. The wealthy men provided mounts and stored up a reward with God. 'Uthman Ibn 'Affan spent a larger sum than any had ever done.

Seven Muslims known as The Weepers, Ansar, and others from Bani 'Amr Ibn 'Auf came to Mohammad and asked him to provide them with mounts for they were without means. He said that he had no mount to give them and they turned back, their eyes flowing with tears for grief that they had not the wherewithal to meet the expense of the raid. Ibn Yamin Ibn 'Umayr met Abu Layla and 'Abdullah Ibn Mughaffal as they were weeping, and when he asked what they were crying for they told him that they had applied to Mohammad for a mount, but that he had none to give them and they had nothing. Thereupon he gave them a watering camel, and they saddled it and he provided them with some dates and so they went off with Mohammad.

Some Bedouin came to apologize for not going, but God would not accept their excuse. I have been told that they were from Bani Ghifar.

When Mohammad's road was clear, he determined to set off. Now there was a number of Muslims who were slow to make

up their minds so that they lagged behind without any doubt or misgivings. They were loyal men whose Islam was above suspicion. When Mohammad had set out he pitched his camp by ThaniyatulWada'. 'Abdullah Ibn Ubayy pitched his camp separately below him in the direction of Dhubab. It is alleged that it was not the smaller camp. When Mohammad went on, 'Abdullah Ibn Ubayy separated from him and stayed behind with the hypocrites and doubters.

Mohammad left 'Ali behind to look after his family, and ordered him to stay with them. The hypocrites spoke evil of him, saying that he had been left behind because he was a burden to Mohammad and he wanted to get rid of him. On hearing this, 'Ali seized his weapons and caught up with Mohammad when he was halting in al-Jurf and repeated to him what the hypocrites were saying. He replied: 'They lie. I left you behind because of what I had left behind, so go back and represent me in my family and yours. Are you not content, 'Ali, to stand to me as Aaron stood to Moses, except that there will be no prophet after me?' So 'Ali returned to Medina and Mohammad went on his way.

Abu Khaythama returned to his family on a hot day some days after Mohammad had set out. He found two wives of his in huts in his garden. Each had sprinkled her hut and cooled it with water and got ready food for him. When he arrived, he stood at the door of the hut and looked at his wives and what they had done for him and said: 'Mohammad is out in the sun and the wind and the

heat and Abu Khaythama is in a cool shade, food prepared for him, resting in his property with a fair woman. This is not just. By God, I will not enter either of your huts, but join Mohammad; so get ready some food for me.' They did so and he went to his camel and saddled it and went out in search of Mohammad until he overtook him in Tabuk. 'Umayr Ibn Wahb al-Jumahi had overtaken Abu Khaythama on the road as he came to find Mohammad, and they joined forces. When they approached Tabuk, Abu Khaythama said to 'Umayr, 'I have done wrong. You can stay behind me if you like until I come to Mohammad,' and he did so. When he approached Mohammad as he was stopping in Tabuk, the army called attention to a man riding on the way and Mohammad said it would be Abu Khaythama, and so it was. Having dismounted he came and saluted Mohammad, who said, 'Woe to you, Abu Khaythamal' Then he told Mohammad what had happened, and he spoke him well and blessed him.

When Mohammad passed al-Hijr, he stopped, and the men got water from its well. When they went, Mohammad said, 'Do not drink any of its water nor use it for ablutions. If you have used any of it for dough, then feed it to the camels and eat none of it. Let none of you go out at night alone but take a companion.' The men did as they were told except two of them of Bani Sa'ida: one went out to relieve himself and the other to look for a camel of his. The first was half choked on his way' and the second was carried away by a wind which cast him on the two mountains of Tayyi'.

Mohammad was told of this and reminded the men that he had forbidden them to go out alone. Then he prayed for the man who was choked on the way and he recovered; the other man was brought to Mohammad in Medina by a man of Tayyi'.

In the morning when the men had no water, they complained to Mohammad, so he prayed, and God sent a cloud, and so much rain fell that they were satisfied and carried away all the water they needed.

'Asim Ibn 'Umar told me that he said to Mahmud, 'Did the men know the hypocrites among them?' He replied that a man would know that hypocrisy existed in his brother, his father, his uncle, and his family, yet they would cover up each other. Then Mahmud said: Some of my tribesmen told me of a man whose hypocrisy was notorious. He used to go wherever Mohammad went and when the affair at al-Hijr happened and Mohammad prayed as he did and God sent a cloud which brought a heavy rain they said, 'We went to him saying "Woe to you! Have you anything more to say after this?" He said, It is a passing cloud."

During the course of the journey, Mohammad's camel strayed and his companions went in search of it. Mohammad had with him a man called 'Umara b.Hazm who had been at al-'Aqaba and Badr. He had in his company Zayd al-Lusayt al-Qaynuqa'i who was a hypocrite. Zayd said while he was in 'Umara's camp and 'Umara was with Mohammad, 'Does Muhammad allege that he is a prophet and can tell you news from heaven when he doesn't know

where his camel is.' Mohammad said while 'Umara was with him: 'A man has said: Now Muhammad tells you that he is a prophet and alleges that he tells you of heavenly things and yet doesn't know where his camel is. By God, I know only what God has told me and God has shown me where it is. It is in this wadi in such-and-such a glen. A tree has caught it by its halter; so go and bring it to me.' They went and brought it. 'Umara returned to his camp and said: 'By God, Mohammad has just told us a wonderful thing about something someone has said which God has told him of.' Then he repeated the words. One of his companies who had not been present with Mohammad exclaimed, 'Why, Zayd said this before you came. 'Umara advanced on Zayd pricking him in the neck and saying, 'To me, you servants of God! I had a misfortune in my company and knew nothing of it. Get out, you enemy of God, and do not associate with me.' Some people allege that Zayd subsequently repented; others say that he was suspected of evil until the day of his death.

Then Mohammad continued his journey and men began to drop behind. When Mohammad was told that So-and-so had dropped behind he said, 'Let him be; for if there is any good in him God will join him to you; if not God has rid you of him.' Finally, it was reported that Abu Dharr had dropped behind and his camel had delayed him. Mohammad said the same words. Abu Dharr waited on his camel and when it walked slowly with him he took his gear and loaded it on his back and went off walking in the track of

Mohammad. Mohammad stopped at one of his halting-places when a man called his attention to someone walking on the way alone. Mohammad said that he hoped it was Abu Dharr, and when the people had looked carefully, they said that it was he. Mohammad said, 'God have mercy on Abu Dharr. He walks alone and he will die alone and be raised alone.' When 'Uthman (third Caliph) exiled Abu Dharr to al-Rabadha' and his appointed time came there was none with him but his wife and his slave. He instructed them to wash him and wind him in his shroud and lay him on the surface of the road and to tell the first caravan that passed who he was and ask them to help in burying him. When he died, they did this. 'Abdullah Ibn Mas'ud came up with a number of men from Iraq on pilgrimage when suddenly they saw the bier on the top of the road: the camels had almost trodden on it. The slave got up and said, 'This is Abu Dharr, Mohammad's companion. Help us to bury him.' 'Abdullah Ibn Mas'ud broke out into loud weeping saying, 'Mohammad was right. You walked alone, and you died alone, and you will be raised alone.' Then he and his companions alighted and buried him and he told them his story and what Mohammad had said on the road to Tabuk.

A band of hypocrites were pointing at Mohammad as he was journeying to Tabuk saying one to another, 'Do you think that fighting the Byzantines is like a war between Arabs? By God we seem to see you bound with ropes tomorrow' so as to cause alarm and dismay to the believers. Mukhashshin said, 'I would rather that

everyone of us were sentenced to a hundred lashes than that a verse should come down about us concerning what you have said.' Mohammad 'Ammar Ibn Yasir to join the men, for they had uttered lies, and ask them what they had said. If they refused to answer, tell them that they said so-and-so. 'Amrnar did as he was ordered and they came to Mohammad making excuses. Wadi'a said as Mohammad had halted on his camel, and as he spoke he laid hold of its girth, 'We were merely chatting and joking, O apostle.' Then God sent down, 'If you ask them they will say, We were merely chatmg and Joking. Mukhashshin said, 'O apostle, my name and my father's name disgrace me." The man who was pardoned in this verse was. Mukhashshin and he was named 'Abdu'l-Rahman. He asked God to kill him as a martyr with none to know the place of his death. He was killed on the day of al-Yamama and no trace of him was found.

When Mohammad reached Tabuk Yuhanna Ibn Ru'ba governor of Ayla came and made a treaty with him and paid him the poll tax. The people of Jarba' and Adhruh also came and paid the poll tax. Mohammad wrote [or them a document which they still have. He wrote to Yuhanna Ibn Ru'ba thus : 'In the name of God the Compassionate and Merciful. This is a guarantee from God and Muhammad the prophet, Mohammad of God, to Yuhanna Ibn Ru'ba and the people of Ayla, for their ships and their caravans by land and sea. They and all that are with them, men of Syria, and the Yaman, and seamen, all have the protection of God and the

protection of Muhammad the prophet. Should anyone of them break the trtreaty by introducing some new factor then his wealth shall not save him; It is the fair prize of him who takes it. It is not permitted that they shall be restrained from going down to their wells or using their roads by land or sea.'

Then Mohammad summoned Khalid Ibn al-Walid and sent him to Ukaydir at Duma. Ukaydir Ibn 'Abdu'l-Malik was a man of Kinda who was ruler of Duma' he was a Christian. Mohammad told Khalid that he would find him hunting wild cows. Khalid went off until he came with sight of his fort. It was a summer night with a bright moon and Ukaydlr was on the roof with his wife. The cows were rubbing their horns against the gate of the fort all the night. His wife asked him if he had ever known anything of the kind in the past, and urged him to go after them. He called for his horse, and when it was saddled he rode off with a number of his family, among them a brother called Hassan. As they were riding Mohammad's cavalry fell in with them and seized him and killed his brother. Ukaydir was wearing a gown of brocade covered with gold. Khalid stripped him of this and sent it to Mohammad before he brought him to him. The Muslims were feeling it and admiring it, and Mohammad said, 'Do you admire this? By Him in whose hand is my life the napkins of Sa'd Ibn Mu'adh in Paradise are better than this.' Then Khalid brought Ukaydir to Mohammad who spared his life and made peace with him on condition that he paid the poll tax. Then he released him and he returned to his town.

Mohammad stayed in Tabuk some ten nights, not more. Then he returned to Medina. On the way there was water issuing from a rock-enough to water two or three riders. It was in a wadi called al-Mushaqqaq. Mohammad ordered anyone who should get there before him not to take water from it until he came. A number of the disaffected got there first and drew water from it. When Mohammad arrived, he halted and saw no water there. He asked who had got there first and was told their names. He exclaimed, 'Did I not forbid you to take water from it until I came?' Then he cursed them and called down God's vengeance on them. Then he alighted and placed his hand under the rock, and water began to flow into his hand as God willed. Then he sprinkled the rock with the water and rubbed it with his hand and prayed as God willed him to pray. Then water burst forth, as one who heard it said, with a sound like thunder. The men drank and satisfied their need from it, and Mohammad said, 'If you live, or those of you who live, will hear of this wadi that it is more fertile than its neighbours.'

Abdullah Ibn Mas'ud used to say, I got up in the middle of the night when I was with Mohammad in the raid on Tabuk when I saw a light near the camp. I went after it to look at it and it was Mohammad with Abu Bakr and 'Umar; and 'Abdullah Dhul-Bijadyn had just died and they had dug a grave for him. Mohammad was in the grave and Abu Bakr and 'Umar were letting him down to him as he was saying, 'Bring your brother near to me,' so they let him down and as he arranged him for his niche he said,

'O God, I am pleased with him; be Thou pleased with him!' Abdullah Ibn Mas'ud used to say, 'Would that I had been the man in the grave'.

Ibn Shihab al-Zuhri reported from Ibn Ukayma al-Laythi from Ibn Akhi Abi Ruhm ai-Ghifari that he heard Abu Ruhm Kulthum Ibn al-Hussayn, who was one of the companions who did homage to Mohammad beneath the tree, say: When I made the raid on Tabuk with Mohammad I journeyed the night with him. While we were at al-Akhdar near Mohammad God cast a heavy sleep on us and I began to wake up when my camel had come near Mohammad's camel. I was afraid that if it came too near his foot would be hurt in the stirrup. I began to move my camel away from him until sleep overcame me on the way. Then during the night my camel jostled against his while his foot was in the stirrup and I was wakened by his voice saying, 'Look out.' I asked his pardon and he told me to carry on. Mohammad began to ask me about those who had dropped out from Bani Ghifar and I told him. He asked me about the people with long straggling red beards and I told him that they had dropped out. Then he asked about the men with short curly hair and I confessed that I did not know that they were of us. 'But yes,' he said, 'they are those who own camels in Shabakatu Shadakh.' Then I remembered that they were among Bani Ghifar, but I did not remember them until I recalled that they were a clan of Aslam who were allies of ours. When I told him this he said, 'What prevented one of these when he fell out from mounting a zealous

man in the way of God on one of his camels? The most painful thing to me is that muhajirin from Quraysh and the Ansar and Ghifar and Aslam should stay behind.'

The harmful mosque. Mohammad went on until he stopped in Dhu Awan a town an hour's daylight journey from Medina. The owners of the mosque of opposition had come to Mohammad as he was preparing for Tabuk, saying, 'We have built a mosque for the sick and needy and for nights of bad weather, and we should like you to come to us and pray for us there.' He said that he was on the point of travelling, and was preoccupied, or words to that effect, and that when he came back if God willed he would come to them and pray for them in it.

When he stopped in Dhu Awlin news of the mosque came to him, and he summoned Malik Ibn al-Dukhshum, and told them to go to the mosque of those evil men and destroy and bum it. They went quickly to Bani Salim b . 'Auf who were Malik's clan, and Malik said to Ma'n, 'Wait for me until I can bring fire from my people.' So he went in and took a palm-branch and lighted it, and then the two of them ran into the mosque where its people were and burned and destroyed it and the people ran away from it. A portion of the Quran came down concerning them: and those who built a masjid to cause harm and for disbelief and to cause disunion among the believers and an ambush to him who made war against allah and his messenger before; and they will certainly swear: we did not

desire aught but good; and allah bears witness that they are most surely liars (Quran, 9/107).

Mohammad's mosques between Tabuk and Medina are well known and named.

The three men who abstained from the raid of tabuk¹ When Mohammad came to Medina he found that some hypocrites had stayed behind. Among them were three Muslims who had not held back through doubt or disaffection, namely Ka'b Ibn Malik, Murara Ibn al-Rabi', and Hilal Ibn Umayya. Mohammad told his companions not to speak to these three. The hypocrites who had stayed behind came and made excuses with oaths and he forgave them, but neither God nor His apostle accepted their excuse. The Muslims withdrew from these three and would not speak to them. One of them said, men avoided us and showed an altered demeanour, until I hated myself and the whole world as never before. We endured this for fifty nights. As for my two companions in misfortune they were humiliated and stayed in their houses, but I was younger, so I used to go out and attend prayers with the Muslims, and go round the markets while no one spoke to me; and I would go to Mohammad and salute him while he sat after prayers, asking myself if his lips had moved in returning the salutation or not; then I would pray near him and steal a look at him.

We went on until forty of the fifty nights had passed and then Mohammad's messenger came to me and told me that

¹ - It is shortened.

Mohammad ordered that I should separate myself from my wife. I asked whether this meant that I was to divorce her, but he said No, I was to separate myself and not approach her. My two companions received similar orders. I told my wife to rejoin her family until such time as God should give a decision in the matter. The wife of Hilal came to Mohammad and told him that 'he was an old man, lost without a servant, was there any objection to her serving him? He said there was not provided that he did not approach her. She told Mohammad that he never made a movement towards her and that his weeping was so prolonged that she feared that he would lose his sight.

Ten more nights passed until fifty nights since Mohammad had forbidden men to speak to us were complete. I prayed the morning prayer on the top of one of our houses on the morn of the fiftieth night in the way that God had prescribed. The world, spacious as it is, closed in on us and my soul was deep distressed. I had set up a tent on the top of a crag and I used to stay there when suddenly I heard the voice of a crier coming over the top of the crag shouting at the top of his voice 'Good news, Ka'b Ibn Malik!' I fell down prostrate, knowing that relief had come at last. Mohammad announced God's forgiveness when he prayed the dawn prayer and men went off to tell us the good news.

Snake story:¹ The people came across a snake during their march. Its might and its ways were mentioned, and the people moved away from it. It approached until it stopped before Mohammad, and he stopped on his camel for a long while. The people observed it. Then it curled and moved away from the road and stayed there a while. The People came forward until they joined Mohammad, and he said to them, “Do you know who this is?” They replied, “Only God and His messenger know!” He said, “Surely this is one from a group of eight Jinn who desires to hear the Quran. He considered he must-when the Messenger of God settled in his land-greet him. Here is one who extends his greetings to you. So greet him.” All the people said, “And peace to you and God’s blessings!” Mohammad said, “Love worshipers of God whoever they are.”

Critique:

- As usual, it was an offensive attack by Mohammad.
- In their way, Mohammad said to Bilal, “Do you want me to make you happy?” He said, “Of course, O Messenger of God!” He said, “Indeed God has promised me the two treasures of Persia and Byzantium.”² This is another sign that the two main objectives of Mohammad were power and wealth. A true prophet does not look for treasures, but try to guide people to God.

¹ - Al-Maghazi Al-Waqidi, p-497

² - Al-Maghazi Al-Waqidi, p-495

- It is mentioned in Al-Maghazi Al-Waqidi Vol 3 and in Tabari critiqueary vol 10 that Mohammad said to a Moslem (Jadd), 'Would you like to fight the Byzantine and capture their yellow hair girls? So Mohammad wanted to temp Jadd by having sex with beautiful girls. In addition, it points to the third main objective of Mohammad, i.e. sex.
- In his treaty with a tribe, Mohammad wrote, "should anyone of them break the treaty by introducing some new factor then his wealth shall not save him; It is the fair prize of him who takes it." It is an unreasonable and oppressive verdict. It is impossible to let all people execute the law themselves; it destroys society and produces many crimes.
- Mohammad summoned Khalid Ibn al-Walid and sent him to Umayyad at Duma. As they were riding, Mohammad's cavalry fell in with them, seized him, and killed his brother. Then Khalid brought Umayyad to Mohammad who spared his life and made peace with him on condition that he paid the poll tax.

This was an offensive attack and killing innocent people, which were great crimes.

- Mohammad tried to deceive Moslems in two occasions and show off that he had miracle. About the spring: probably Mohammad had put a piece of stone in the outlet of water beneath the rock. Then he wanted to remove it to show that he was doing a miracle. It was the reason that he got so angry when he realized that some people touched the water sooner.

In the second occasion, he saw a snake and realized that he could deceive people by claiming that it was a Jinn. Everyone could claim like Mohammad that a snake is a Jinn. If Mohammad was right, why he did not talk with the snake in front of the people. Why he did not put his hand in the mouse of the snake to show that he was not really a snake. Why did not he show the Jinn in its real shape?

The envoys of Thaqif, A.H. 9¹

Mohammad returned from Tabuk in Ramadan and in that month the deputation of Thaqif came to him.

When Mohammad came away from them Urwa Ibn Mas'ud followed him until he caught up with him before he got to Medina, and accepted Islam. He asked that he might go back to his people as a Muslim but Mohammad said so his people say-'They will kill you,' for Mohammad knew the proud spirit of opposition that was in them. 'Urwa said that he was dearer to them than their firstborn.

He was a man who was loved and obeyed and he went out calling his people to Islam and hoping that they would not oppose him because of his position among them. When he went up to an upper room and showed himself to them after he had invited them to Islam and shown his religion to them they shot arrows at him

¹ - Sirat Ibn Ishaq (Hesham), p- 614

from all directions and one hit him and killed him. It was said to 'Urwa, 'What do you think about your death?' He said, 'It is a gift which God has honored me with and a martyrdom which God has led me to. I am like the martyrs who were killed with Mohammad before he went away from you; so bury me with them.' They did bury him with them and they allege that Mohammad said about him, 'Among his people he is like the hero of Ya Sin among his people.'

Thaqif delayed some months after the killing of 'Urwa. Then they took counsel among themselves and decided that they could not fight the Arabs all around them, who had paid homage and accepted Islam. 'Amr Ibn Umayya was not on speaking terms with 'Abdu Yalil Ibn Amr and there was bad feeling between them. 'Amr was a most crafty man and he walked to 'Abdu Yalil and entered his dwelling and sent word to him to come out to him. 'Abdu Yalil expressed great surprise that 'Amr who was so careful of his life should come to him, so he came out, and when he saw him he welcomed him. 'Amr said to him: 'We are in an impasse. You have seen how the affair of this man (Mohammad) has progressed. All the Arabs have accepted Islam and you lack the power to fight them, so look to your case.' Thereupon Thaqif took counsel and said one to another, 'Don't you see that your herds are not safe; none of you can go out without being cut off.' So, after conferring together they decided to send a man to Mohammad as they had sent 'Urwa. They spoke to 'Abdu Yalil, who was a

contemporary of 'Urwa, and laid the plan before him, but he refused to act, fearing that on his return he would be treated as 'Urwa was. He said that he would not go unless they sent some men with him. They decided to send two men from al-Ahaf and three from Bani Malik, six in all.

Abdu Yalil went with them as leader in charge of the affair. He took them with him only out of fear of meeting the same fate as 'Urwa and in order that each man on his return could secure the attention of his clan. When they approached Medina and halted at Qanat they met there al-Mughira Ibn Shu'ba whose turn it was to pasture the camels of Mohammad's companions, for the companions took this duty in turn. When he saw them, he left the camels with the Thaqafis and jumped up to run to give Mohammad the good news of their coming. Abu Bakr met him before he could get to Mohammad and he told him that riders of Thaqif had come to make their submission and accept Islam on Mohammad's conditions if they could get a document guaranteeing their people and their land and animals. Abu Bakr implored al-Mughira to let him be the first to tell Mohammad the news and he agreed, so Abu Bakr went in and told Mohammad while al-Mughira rejoined his companions and brought the camels back. He taught them how to salute Mohammad, for they were used to the salutation of paganism. When they came to Mohammad, he pitched a tent for them near his mosque, so they allege Khalid Ibn Sa'id acted as intermediary between them and Mohammad until they got their

document; it was he who actually wrote it. They would not eat the food, which came to them from Mohammad until Khalid ate some and until they had accepted Islam and had their document.

Among the things they asked Mohammad was that they should be allowed to retain their idol Al-Lat undestroyed for three years. Mohammad refused, and they continued to ask him for a year or two, and he refused; finally, they asked for a month after their return home; but he refused to agree to any set time. All that they wanted as they were trying to show was to be safe from their fanatics and women and children by leaving al-Lat, and they did not want to frighten their people by destroying al-Lat until they had accepted Islam. Mohammad refused this, but he sent Abu Sufyan Ibn Harb and al-Mughira Ibn Shu'ba to destroy al-Lat.

They had also asked that he would excuse them from prayer and that they should not have to break their idols with their own hands. Mohammad said: 'We excuse you from breaking your idols with your own hands, but as for prayer there is no good in a religion which has no prayers.' They said that they would perform them though it was demeaning. When they had accepted Islam and Mohammad had given them their document he appointed 'Uthman Ibn Abu'l-'As over them although he was the youngest of them. This was because he was the most zealous in studying Islam and learning the Quran. Abu Bakr had told Mohammad this.

One of the deputation said: Bilal used to come to us when we had become Muslims and we fasted with Mohammad for the

rest of Ramadan, and bring our supper and our breakfast from Mohammad. He would come to us in the morning twilight and we would say 'We see that the dawn has risen.' He would say, 'I left Mohammad eating at daybreak, so as to make the dawn meal later'; and he would bring our evening meal and we would say, 'We see that the sun has not entirely vanished,' and he would say, 'I did not come to you until Mohammad had eaten.' Then he would put his hand in the dish and eat from it.

'Uthman Ibn Abu'l-'As said: The last thing Mohammad enjoined on me when he sent me to Thaqif was to be brief in prayer, to measure men by their weakest members; for there were old and young, sick and infirm among them.

When they had accomplished their task and had set out to return to their country Mohammad sent with them Abu Sufyan and al-Mughira to destroy the idol. They travelled with the deputation and when they neared al-Ta'if, al-Mughira wanted to send on Abu Sufylin in advance. The latter refused and told him to go to his people while he stayed in his property in Dhu'l-Haram. When al-Mughira entered he went up to the idol and struck it with a pickaxe. His people the Bani Mu'attib stood in front of him fearing that he would be shot or killed as 'Urwa had been. The women of Thaqif came out with their heads uncovered bewailing her and saying:

O weep for our protector
Poltroons would neglect her (al-Lat)
Whose swords need a corrector.

Abu Sufyan, as al-Mughira smote her with the axe, said 'Alas for you, alas' (meaning sorrow). When al-Mughira had destroyed it and taken what was on it and its jewels he sent for Abu Sufylin when its jewellery and gold and beads had been collected.

Abu Mulayh Ibn 'Urwa and Qarib Ibn al-Aswad had come to Mohammad before the Thaqif deputation when 'Urwa was killed, desiring to separate themselves from Thaqif and to have nothing to do with them. When they became Muslims, Mohammad said to them, 'Take as friends whom you will,' and they said, 'We choose God and His apostle.' Mohammad said, 'and your maternal uncle Abu Sufylin b.Harb,' and they said, 'Even so.' When the people of al-Ta'if had accepted Islam and Mohammad had sent Abu Sufyan and al-Mughira to destroy the idol, Abu Mulayih. Ibn 'Urwa asked Mohammad to settle a debt his father had incurred from the property of the idol. Mohammad agreed and Qarib Ibn al-Aswad asked for the same privilege for his father. Now 'Urwa and al-Aswad were full brothers. Mohammad said, 'But "al-Aswad died a polytheist.' He answered, 'But you will be doing a favour to a Muslim a near relation,' meaning himself; the debt is only incumbent on me and from me it is required.' Mohammad ordered Abu Sufyan to satisfy the debts of 'Urwa and al-Aswad from the property of the idol, and when al-Mughira had collected its money he told Abu Sufyan that Mohammad had ordered him to satisfy these debts thus, and he did so.

The text of the document Mohammad wrote for them runs: 'In the name of God the Compassionate the Merciful. From Muhammad the prophet, Mohammad of God, to the believers: The acacia trees of Wajj and its game are not to be injured. Anyone found doing this will be scourged and his garments confiscated. If he repeats the offence he will be seized and brought to the prophet Muhammad. This is the order of the prophet Muhammad, Mohammad of God.'

Khalid Ibn Sa'id has written by the order of Mohammad, Muhammad Ibn Abdullah, so let none repeat the offence to his own injury in what Mohammad of God Muhammad has ordered.

Abu Bakr leads Hajj, A.H. 9¹

Mohammad remained there for the rest of the month of Ramadn and Shawwal and Dhu'l-Qa'da. Then he sent Abu Bakr in command of the Hajj in the year 9 to enable the Muslims to perform their Hajj while the polytheists were at their pilgrimage situation (free to do Hajj as they wish). Abu Bakr and the Muslims duly departed.

¹ - Sirat Ibn Ishaq (Hesham), p-617

Sooreh Toubeh (the command of mass slaguter of all infidels)¹

A Sooreh (a chapter of Qoaran) came down permitting the breaking of the agreement between Mohammad and the polytheists that none should be kept back from the temple when he came to it, and that none need fear during the sacred month. That was a general agreement between him and the polytheists; meanwhile there were particular agreements between Mohammad and the Arab tribes for specified terms. And there came down about it and about the hypocrites who held back from him in the raid on Tabuk, and about what they said (revelations) in which God uncovered the secret thoughts of people who were dissembling. We know the names of some of them, of others we do not.

بَرَاءَةُ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِنَ الْمُشْرِكِينَ (١) فَسِيَحُوا فِي الْأَرْضِ أَرْبَعَةً أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجَزِي اللَّهِ وَأَنَّ اللَّهَ مُنْحِزٌ الْكَافِرِينَ (٢) وَإِذَا نَذَارَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجَّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجَزِي اللَّهِ وَبَشِّرُ الَّذِينَ كَفَرُوا بِعِذَابِ أَلِيمٍ (٣) إِلَّا الَّذِينَ عَاهَدْتُم مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٤) فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا

¹- ibid.

الْمُشْرِكِينَ حَيْثُ وَجَدُّتُمُوهُمْ وَخُذُّوْهُمْ وَاحْصُرُوهُمْ وَاقْعُدُواْ لَهُمْ كُلَّ مَرْضَدٍ فَإِنْ
تَابُواْ وَأَقْمَوْا الصَّلَاةَ وَآتَوْ الزَّكَاءَ فَخُلُّوْ سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ (٥)

Translation: Quran: Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty '(i.e. those polytheists with whom you made a general agreement.)(9/1). 'So travel through the land for four months and know that you cannot escape God and that God will disgrace the disbelievers (9/2). And a proclamation from God and His apostle to men on the day of the greater Hajj that God and His apostle are free from obligation to the polytheists,' (i.e. after this pilgrimage). 'So if you repent it will be better for you; and if you turn back know that you cannot escape God. Inform those who disbelieve, about a painful punishment (9/3). Except those polytheists with whom you have made a treaty,' (i.e. the special treaty for a specified term), 'since they have not come short in anything in regard to you and have not helped anyone against you. So fulfil your treaty with them to their allotted time. God loves the pious (9/4). And when the sacred months are passed,' (He means the four which he fixed as their time), 'then kill the polytheists wherever you find them, and seize them and besiege them and lie in wait for them in every ambush. But if they repent and perform prayer and pay the poor-tax, then let them go their way. God is forgiving, merciful (9/5).

When the Sooreh Toubah came down to Mohammad after he had sent Abu Bakr to superintend the Hajj, someone expressed the wish that he would send news of it to Abu Bakr. He said, 'one shall transmit it from me but a man of my own house.' Then he summoned Ali and said: 'Take these verses and proclaim it to the people on the day of sacrifice when they assemble at Mina. No unbeliever shall enter Paradise, and no polytheist shall make Hajj after this year, and no naked person shall circumambulate the temple. He who has an agreement with Mohammad has it for his appointed time (only).

'Ali went forth on Mohammad's slit-eared camel and overtook Abu Bakr on the way. When Abu Bakr saw him he asked whether he had come to give orders or to convey them. He said 'to convey them.' They went on together and Abu Bakr superintended the Hajj, the Arabs in that year doing as they had done in the heathen period.

When the day of sacrifice came 'Ali arose and proclaimed what Mohammad had ordered him to say, and he gave the men a period of four months from the date of the proclamation to return to their place of safety or their country; afterwards there was to be no treaty or compact except for one with whom Mohammad had an agreement for a period, and he could have it for that period. After that year, no polytheist went on Hajj or circumambulated the temple naked. Then the two of them returned to Mohammad.

This was the Discharge in regard to the polytheists who had a general agreement, and those who had a respite for the specified time. Then Mohammad gave orders to fight the polytheists who had broken the special agreement as well as those who had a general agreement after the four months which had been given them as a fixed time, save that if anyone of them showed hostility he should be killed for it.

Then Allah said (in Sooreh Toubah of Quran):

الا تُقاتلُونَ قَوْمًا نَكْثُوا أَيْمَانَهُمْ وَهُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدْوُوكُمْ أَوَّلَ مَرَّةً
أَتَحْشُونَهُمْ فَإِنَّ اللَّهَ أَحَقُّ أَنْ تَحْشُوَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣) قَاتَلُوكُمْ يُعَذِّبُهُمُ اللَّهُ
بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفُ صُدُورَ قَوْمٍ مُؤْمِنِينَ (١٤) وَيُذْهِبُ
غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٥) أَمْ حَسِبْتُمْ أَنْ
تُرْكُوا وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَخَذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وَلِيَجْهَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ (١٦)

Translation: 'Will you not fight a people who broke their oaths and thought to drive out Mohammad and attacked you first? Do you fear them when God is more worthy to be feared if you are believers? (9/13) Fight them! God will punish them by your hands, and put them to shame and give you the victory over them and will heal the breasts of a believing people (9/14), and He will remove the anger of their hearts and God will relent,' i.e. after that 'towards whom He will, for God is knowing, wise (9/15).' 'Or do you think that you will be left (idle) when God does not yet know those of you who bestir yourselves and choose none for friend but God and

His apostle and the believers? God is informed about what you do' (9/16).

Then He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجَدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خَفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيَكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (٢٨) قَاتَلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ حَتَّىٰ يُعْطُوْا الْجُزْيَةَ عَنْ يَدِهِمْ صَاغِرُونَ (٢٩)

Translation: 'The polytheists are nothing but unclean, so let them not approach the sacred mosque after this year of theirs, and if you fear poverty' (that was because the people said 'the markets will be cut off from us, trade will be destroyed, and we shall lose the good things we used to enjoy), God will enrich you from His bounty,'(i.e. in some other way), 'if He will. He is knowing, wise (9/28). Fight those who do not believe in God and the last day and forbid not that which God and His apostle have forbidden and follow not the religion of truth from among those who have been given the scripture (Christians and Jews) until they pay Jezieh (a special tax for Christians and Jews) out of hand while they are being humiliated (9/29).

Ibn Ishaq said' i.e. as a compensation for what you fear to lose by the closing of the markets. God gave them compensation for what He cut off from them in their former polytheism by what He gave them by way of tax from the people of scripture.

Then Quran mentioned the two peoples of scripture with their evil and their lies against Him: And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!(9/30). They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He) . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)"(9/31). They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it) (9/32). It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it) (9/33). O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism).

And those who hoard up gold and silver, and spend it not in the Way of Allah, -announce unto them a painful torment (9/34). On the Day when that (Al-Kanz: money, gold and silver) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):-"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard"(9/35).

This is the verse containing the command to fight against disbelievers and the hypocrites:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَاهَمْ جَهَنَّمْ وَبِئْسَ
الْمَصِيرُ (٧٣) (توبه)

Translation: O Prophet (Muhammad) fight hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination (9/73).

Then, Ibn Ishaq mentioned many of other verses of Sooreh Toubah with short critiquearies; you could see them in the original book or in Quran.

Critique:

The subject of Jihad was fully dicussed in the chapter “Jihad in Quran” in the book “Critique of Quran”, herein I just discuss the final solution for non-Moslems.

Final solution: either death or Islam for pagans, unbelievers and hypocrites

Final ruling of mass killing of pagans, unbelievers and hypocrites has come in the last Sourah (Toubeh) revealed to Mohammad:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُّوكُمْ وَخُذُوْهُمْ -
وَاحْصُرُوهُمْ وَاقْعُدُوهُمْ كُلُّ مَرْضِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخُلُوْا
سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ (التوبه ٥)

Translation: Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (pagans) wherever you find them, and capture them and besiege them, and sit for them for every ambush. But if they repent and perform (Islamic) prayer, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful (Quran: 9/5).

Read the underlined part again! *This is a universal, unconditional, unlimited command of terrorism.* Every pagan should be killed in any possible way if not converted to Islam. If Islamic government of Iran, Taliban, Al-Qaeda, and Islamic State in Iraq and Syria are performing the worst terrorist attacks against non-Moslems, do not be surprised, they are just doing their Islamic duties.

In Quran, every one who does not believe in one God (Allah) is Mushrek (pagan). Therefore, atheists are pagans, since they replaced nature with God; Christians are pagans since they

believe in three Gods; Jews are pagans as mentioned in verse 9/30; almost all other religions are polytheistic, thus they are pagans. Therefore, this command of killing includes almost all non-Moslems, however Quran presented another ruling for Christians and Jews, as will come.

The order of killing of unbelievers and hypocrites is repeated in other verses as well:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يُولَّنُكُم مِّنَ الْكُفَّارِ وَلَا يَجِدُوْا فِي كُمْ غُلْظَةً
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (التوبه ١٢٣)

Translation: O you who believe! Fight those of the unbelievers neighboring you, and let them find harshness in you, and know that Allah is with those who are pious (Quran: 9/123).

You see, killing unbelievers and being harsh with them is piety!!

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَاهِمْ جَهَنَّمُ وَبَئْسَ
الْمَصِيرُ (التوبه ٧٣)

Translation: O Prophet (Mohammad)! Fight against the unbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination (Quran: 9/9 and 73/9).

Overall, Moslems must kill all pagans, unbelievers and hypocrites; in addition, Moslems should be harsh and brutal with them. This harshness includes any type of harshness, physical, mental, economical etc. Therefore, Moslems could and should torture non-Moslems as Mohammad did in Kheibar war.

Mohammad ordered his companions to torture the master of Jews of Kheibar, Kananat Ibn Rabiae, asking him to tell the hiding places of gold of Bani-Nazir. They tortured him to death!!

Also, Moslems should hurt non-Moslems economically, at least by stealing their properties, as Mohammad did. Mohammad performed tens of trade caravan raids and plunderings. Overall, Moslems should hurt (be harsh against) non-Moslems in any possible way.

Note that the above verses are unconditional, meaning that Moslems should kill non-Moslems anytime, anywhere, any number and by any means. It could be in a regular war or in a terrorist attack. They could use any type of weapon, ordinary, chemical, microbial or nuclear. Also, the number of killed people has no limitation, thousands to billions. Any pagan, unbeliever or hypocrite that does not convert to Islam should be killed, one or billions. So that, no pagan, unbeliever or hypocrite remains alive on the surface of the earth.

Furthermore, Moslems should not worry (humanitarian or moral) about this killing, but they should take pleasure of killing, as mentioned in the following verses:

فَاتُلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيهِمْ وَيَخْزِهِمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفُ صُدُورَ قَوْمٍ -
مُؤْمِنِينَ (١٤) وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ
حَكِيمٌ (التوبيه ١٥)

Translation: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and

heal the heart of believing people (give them pleasure) (Quran: 9/14) And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise (Quran: 9/15).

Final solution for Christians and Jews

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ -
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوْا الْجُزْيَةَ عَنْ يَدِ وَهُمْ
صَاغِرُوْنَ (التوبه ٢٩)

Translation: Fight against those who do not believe in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who do not believe in the religion of truth (i.e. Islam) from people of the Scripture (Jews and Christians), until they pay the Jezyah (a tax) with their hands (with humiliation), while they are despicable (Quran: 9/29).

Therefore, Moslems should fight Christians and Jews, kill them, enslave their children and their women, rape their women, plunder their assets and capture their land (as example, war with Bani Qoreizeh), until the rest either convert to Islam or accept to live subordinately and with contempt under the Islamic government and pay some extra tax to Islamic government. In the above verse, consider the phrase “وَهُمْ صَاغِرُوْنَ” meaning while Christian and Jews are despicable, degraded, abject etc.; so *Christians and Jews should live under the Islamic government not as respectable humans but as despicable, degraded and abject people.* Therefore

they have very limited rights; they could not have an independent country, could not have a military force, could not have weapons, could not have great economy, culture, education, great anything, could not take part in politics, could not govern over themselves, could not advertise their religion and many other restrictions. Examples of these limitations were written in Pact of Umar (2nd Caliph after Mohammad) when he conquered Syria:

“Christians were prohibited from building or repairing churches and monasteries; they should host Moslems in their houses and feed the Moslem guests for three days; they should not hide a spy; they should not prevent other Christians to convert to Islam; they should respect Moslems and give them priority in seating and in road.; they should stand up before Moslems (as respect to Moslems) in assemblies; they should not wear any Moslem clothes, they should not ride horses or using saddles (since using horse was a sign of respect); they should not have any weapon including sword; they should not sell wine; their greatest masters should pay Jeziah (to make them degraded); Christians were also required to wear a Zonnar (a badge as a sign of Christianity to be known as degraded people in public places); they are prohibited public processions and funerals and display of crosses or religious books; they should not bury their dead close to graveyard of Moslems; the bell of churches should not ring loudly; they should not read their scripture loudly....; and if they do not perform any of these

conditions, they do not be people of Dhimmah anymore (should be killed)”¹ Similar conditions are also mentioned in Feqh books.²

In summary, nowadays, Moslems must slaughter four billions of unbelievers and pagans (like people of China, India, Japan and so on), except those converted to Islam. No unbeliever, pagan or hypocrite (man or woman) should be left alive on the surface of the earth. Also, all the assets and lands of them would be the property of Islamic government. In addition, Moslems should fight and kill two billions of Christians and Jews (all Europe, America, Canada, South America, Australia, Russia...) until they are eradicated, or convert to Islam or live despicably under the Islamic government. There must not be any Christian or Jewish sovereign government in the world. In any case, their lands would be part of territory of Islamic government. Overall, there should be just one Islamic government ruling the world, no pagan, no unbeliever, no hypocrite and a minority of degraded Christian and Jews. *This is exactly what Islamic government of Iran, Taliban and Islamist state in Iraq and Syria has in mind, pure Islam.*

The year of the deputations, A.H 9

When Mohammad had gained possession of Mecca, and had finished with Tabuk, and Thaqif had surrendered and paid

¹ - Alfeqh fel Jihad, p-160

² - like Moghni 10/618

homage, deputations from the Arabs came to him from all directions. In deciding their attitude to Islam, the Arabs were only waiting to see what happened to this clan of Quraysh and Mohammad. For Quraysh were the leaders and guides of men, the people of the sacred temple, and the pure stock of Ishmael son of Abraham; and the leading Arabs did not contest this. It was Quraysh who had declared war on Mohammad and opposed him; and when Mecca was occupied and Quraysh became subject to him and he subdued it to Islam, and the Arabs knew that they could not fight Mohammad or display enmity towards him they entered into God's religion 'in batches'. Then deputations of Arabs came to Mohammad, as God said, coming to him from all directions. God said to Mohammad: 'When God's help came and the victory, and you saw men entering into God's religion in batches, then glorify God with praise and ask His pardon for He is most forgiving'(Quran Sooreh 110), i.e. praise God for His having made your religion victorious, and ask His pardon, for He is most forgiving.

Critique:

-Read the underlined part again; you see people did not convert due to miracles or sound reasons, but the victories of Mohammad and fear from Mohammad, were the main causes of converting to Islam. It is interesting that the Sooreh support this fact as well, as said “When God's help came and the victory and you saw men entering into God's religion in batches”

The deputation of Banu Tamim

There came to him 'Utarid Ibn Hajib among the nobles of Bani Tamim. In the deputation of Bani Tamim were Nu'aym Ibn Yazid and Qays Ibn al-Harith and Qays Ibn with a great deputation from Bani Tamim. Al-Aqra' and 'Uyayna had been with Mohammad at the occupation of Mecca and Hunayn and al-Ta'if, and when the deputation came they were among them.

When the deputation entered the mosque they called out to Mohammad who was behind in his private apartments, 'Come out to us, Muhammad!' This loud call annoyed Mohammad and he came out to them, and they said, 'Muhammad, we have come to compete with you in boasting, so give permission to our poet and our orator.' Mohammad did so, and 'Utarid Ibn Hajib got up and said: 'Praise belongs to God for His favour to us and He is worthy to be praised, who has made us kings and given us great wealth wherewith we are generous, and has made us the strongest people of the east and the greatest in number, and the best equipped, so who among mankind is our equal? Are we not the princes of men and their superiors? He who would compete with us let him enumerate what we have enumerated. If we wished we could say more, but we are too modest to say much of what He has given us and are well known for that. I say this that you may bring forward the like and anything better.' Then he sat down.

Mohammad said to Thabit b., 'Get up and answer the man's speech'; so Thabit got up and said: 'Praise belongs to God Who created heaven and earth and established His rule therein, and His knowledge includes His throne; nothing exists but by His bounty. By His power He made us kings and chose the best of His creation as an apostle, and honoured him with lineage, made him truthful in speech, and favoured him with reputation, and sent down to him His book and entrusted him with it above (all) that He had created. He was God's choice from the worlds. Then He summoned men to believe in him, and the emigrants from his people and his kinsmen believed in God's apostle; the most noble men in reputation, the highest in dignity, and the best in deeds. The first of creatures to answer and respond to God when Mohammad called them were ourselves. We are God's helpers and the assistants of His apostle, and will fight men until they believe in God; and he who believes in God and His apostle he protected his life and property from us; and he who disbelieves, we will fight in God unceasingly and killing him will be a small matter to us. These are my words and I ask God's pardon for myself and the believers both men and women. Peace upon you.'

Then one of the Bani Tamim got up and said a poem. Hassan was absent at the time and Mohammad sent a messenger to tell him to come and answer the Bani Tamim's poet. Hassan said When I came to Mohammad and the tribal poet had said his say, I made allusions to what he had said on the same pattern. When al-

Zibriqan had finished, Mohammad said to Hassan, 'Get up and answer the man,' and Hassan arose and said a poem.

When Hassan had ended al-Aqra' said: 'By my father, this man has a ready helper. His orator and his poet are better than ours and their voices are sweeter' than ours.' In the end, they accepted Islam and Mohammad gave them valuable gifts. They had left 'Amr Ibn al-Ahtam behind with their camels, he being the youngest of them. Qays Ibn 'Asim, who hated 'Amr, said, 'O apostle of God, there is one of our men with the camels, a mere youngster,' and he spoke disparagingly of him. But Mohammad gave him the same as he gave the others. When 'Amr heard that Qays had said that, he satirized him by a poem.

Concerning them the Quran came down: "Those who call you from behind the private apartments most of them have no sense."

Critique:

- Look at stupid tribal boasting between Mohammad and Bani Tamim. Also, note the lies said by orator of Mohammad, for example, he said, "the most noble men in reputation, the highest in dignity, and the best in deeds". Note the silence of Mohammad, showing his support for these lies. A real prophet would not support lies.
- Note the saying of orator of Mohammad, "We are God's helpers and the assistants of His apostle, and will fight men until they believe in God; and he who believes in God and His apostle he

protected his life and property from us; and he who disbelieves, we will fight in God unceasingly and killing him will be a small matter to us." This is clear evidence of making people convert to Islam by force, as stated many times by Mohammad and Quran.

The story of 'Amir Ibn al-Tufayl and Arbad Ibn Qays

Among the deputation from Bani 'Amir was 'Amir Ibn al-Tufayl and Arbad Ibn Qays, and Jabbar Ibn Salma. These three were the chiefs and leaders of the tribe. 'Amir, the enemy of God, came to Mohammad intending to kill him treacherously. His people had urged him to accept Islam because others had done so, but he said: 'I have sworn that I will not stop until the Arabs follow me. Am I to follow in the steps of this fellow from Quraysh' Then he said to Arbad: 'When we get to the man I will distract his attention from you, and when I do that smite him with your sword.' When they got to Mohammad 'Amir said, 'Muhammad, come apart with me.' He replied, 'No, I will not until you believe in God alone.' He repeated the request and went on talking to him expecting that Arbad would do as he had told him but he remained inactive. He again repeated his request and got the same answer. When Mohammad refused he said, 'By God I will fill the land against you with horses and men.' When they went away Mohammad said, 'O God, rid me of 'Amir Ibn al-Tufayl.'

On their way back 'Amir said to Arbad, 'Confound you, Arbad, why didn't you do what I ordered? By God there is no man

on the face of the earth whom I fear more than you, but by God I shall never fear you after today.' He answered, 'Don't be hasty with me. Whenever I tried to get at him as you ordered, you got in the way so that I could see only you. Was I to smite you with the sword?'

As they were on their way back, God sent a bubonic plague in 'Amir's neck, and God killed him in the house of a woman of Bani Salul. He began to say, 'O Bani 'Amir, A boil like the boil of a young camel in the house of a woman of Bani Salull'

When they had buried him, his companions returned to the Bani 'Amir country to winter and the people asked Arbad what had happened. 'Nothing, by God,' he said; 'he asked us to worship something. I wish he were here now and I would kill him with an arrow.' A day or two after saying this he went out with his camel behind him and God sent on him and his camel a thunderbolt which consumed them.

Critique:

- Note that Ibn Ishaq tried to make miracle of death of the two men. But, if it was God's punishment, why he burnt the innocent camel too.

The deputy of Bani Sa'd Ibn Bakr

The Bani Sa'd Ibn Bakr sent one of their men called Dimam Ibn Tha'laba to Mohammad. He came and made his camel kneel at the door of the mosque, hobbled it, and went into the mosque where Mohammad was sitting with his companions. Dimam was a thickset hairy man with two forelocks. He came forward until he stood over Mohammad and said, 'Which of you is the son of 'Abdu'l-Muttalib?' Mohammad said that he was. 'Are you Muhammad?' he asked. When he said that he was he said, 'O son of 'Abdu'l Muttalib, I am going to ask you a hard question, so don't take it amiss.' Mohammad told him to ask what he liked and he would not take it amiss and he said, 'I adjure you by God your God and the God of those before you and the God of those who will come after you, has God sent you to us as an apostle?' 'Yes, by God He has,' he replied. He then adjured him to answer the questions. 'Has He ordered you to order us to serve Him alone and not to associate anything with Him and to discard those rival deities which our fathers used to worship along with Him; and to pray these five prayers; then the ordinances of Islam one by one, alms, fasting, pilgrimage, and all the laws of Islam?' At the end he said: 'I testify that there is no God but Allah and I testify that Muhammad is apostle of God, and I will carry out these ordinances, and I will avoid what you have forbidden me to do; I will neither add to, nor diminish from them.' Then he went back to his camel.

Mohammad said, 'If this man with the two forelocks is sincere he will go to Paradise.' The man went to his camel, freed it from its hobble, and went off to his people, and when they gathered to him the first thing he said was, 'How evil are al-Lat and al-'Uzza!' Heavens above, Dimam,' they said, 'beware of leprosy and elephantiasis and madness!' He said: 'Woe to you, they can neither hurt nor heal. God has sent an apostle and sent down to him a book, so seek deliverance thereby from your present state; as for me, I bear witness that there is no God but the one God who is without associate, and that Muhammad is His slave and apostle. I have brought you what He has commanded you to do and what He has ordered you not to do.' And by God before the night was over there was not a man or woman in the tribe who had not become a Muslim. 'Abdullah Ibn 'Abbas said: We have never heard of a representative of a tribe finer than Dimam Ibn Tha'laba.

The deputation from 'Abdu' l-Qays

AI-Jarud Ibn 'Amr brother of 'Abdu'l-Qays, came to Mohammad. when he came to Mohammad he spoke to him, and Mohammad explained Islam to him and invited him to enter it with kindly words. He replied: 'Muhammad, I owe a debt. If I leave my religion for yours will you guarantee my debt?' Mohammad said, 'Yes, I guarantee that what God has guided you to is better than that', so he and his companions accepted Islam. Then he asked Mohammad for some mounts, but he told him that he had none available.

Al-Jarud pointed out that there were some stray beasts lying between Medina and his country and could he not ride away on them? He replied,' O beware of them, for that would lead to hell fire.'

Al-Jarud went off to his own tribe, a good Muslim, firm in his religion until his death, having lived to the time of the Apostasy. And when some of his people who had become Muslims returned to their former religion with al-Gharur Ibn al-Mundhir, al-al-Jarud got up and spoke and confessed his faith and called them to Islam. He pronounced the shahada and declared that he would regard anyone who refused to do likewise as an infidel.

Mohammad had sent al- 'Ala' Ibn al-Hadrami to al-Mundhir Ibn Sawa al-'Abdi before the conquest of Mecca, and he became a good Muslim. He died after Mohammad but before the apostasy of the people of al-Bahrain. Al-'Ala' was with him as governor for Mohammad over al-Bahrain.

The deputation from Banu Hanifa

The deputation of Bani Hanifa came to Mohammad bringing with them Musayhma Ibn Habib al-Hanafi, the arch liar. They lodged in the house of d. al-Harith, a woman of the Ansar of Bani al-Najjar. Bani Hanifa brought Musayhma to Mohammad hiding him in garments. Mohammad was sitting among his companions having a palm-branch with some leaves on its upper end. When he came to Mohammad as they were covering him with garments he spoke to him and asked him (for a gift). Mohammad

answered: 'If you were to ask me for this palm branch, I would not give it to you.'

An old man of Bani Hanifa from the people of al-Yamama told me that the incident happened otherwise. He alleged that the deputation came to Mohammad having left Musaylima behind with the camels and the baggage. When they had accepted Islam, they remembered where he was, and told Mohammad that they had left a companion of theirs to guard their stuff. Mohammad ordered that he should be given the same as the rest, saying, 'His position is no worse than yours,' i.e. in minding the property of his companions. That is what Mohammad meant. Then they left Mohammad and brought him what he had given him.

When they reached al-Yamama the enemy of God apostatized, gave himself out as a prophet, and played the liar. He said, 'I am a partner with Mohammad in the affair,' and then he said to the deputation who had been with him, 'Did he not say to you when you mentioned me to him "His position is no worse than yours" ? What can that mean but that he knows that I am a partner with him in the affair?' Then he began to utter rhymes in saj' and speak in imitation of the style of the Quran: 'God has been gracious to the pregnant woman; He has brought forth from her a living being that can move; from her very midst.' He permitted them to drink wine and fornicate, and let them dispense with prayer, yet he was acknowledging Mohammad as a prophet, and Hanifa agreed with him on that. But God knows what the truth was.

The deputation from Tayy'

The deputation of Tayy' containing Zaydu'l-Khayl who was their chief came to Mohammad, and after some conversation he explained Islam to them and they became good Muslims. Mohammad said, 'No Arab has ever been spoken of in the highest terms but when I have met him I have found that he falls below what was said of him except Zaydu'l-Khayl, and he exceeds all that has been said about him.' Then Mohammad named him Zaydu'l-Khayr and allotted to him Fayd and some lands with it and gave him a deed accordingly.

As Zayd went back to his tribe, Mohammad said that he hoped he would escape the Medina fever. Mohammad did not call it Humma or Umm Maldam; my informant could not say what. When he reached one of the watering-places of Najd called Farda the fever overcame him and he died. When he felt his end coming, he said a poem.

When he was dead, his wife got the deeds, which Mohammad had given him and burnt them in the fire.

'Adiy b Hatim (offensive attack to his tribe, killing, enslaving and plundering)

I have been told that 'Adiy Ibn Hatim used to say, 'No Arab disliked Mohammad when he first heard of him more than I. Now I

was a chief of noble birth, a Christian, and I used to travel about among my people to collect a quarter of their stock. I was my own master in religious matters and was a king among my people and treated as such. When I heard of Mohammad, I disliked him and said to an Arab servant of mine who was looking after my camels, "Prepare some of my well-trained, well-fed camels, and keep them near me, and when you hear of Muhammad's army coming into this country bring me word."

One morning he came to me and said, "Whatever you are going to do when Muhammad's cavalry comes upon you, do it now, for I have seen flags and I learn that they are the troops of Muhammad." I ordered him to bring my camels and I put my family and children on them and decided to join my fellow Christians in Syria. I went as far as al-Jaushiya and I left one of Hatim's daughters in the settlement. When I reached Syria I stopped there.

In my absence Mohammad's cavalry came and among the captives they took was Hatim's daughter, and she was brought to Mohammad among the captives of Tayy'. Mohammad had heard of my flight to Syria. Hatim's daughter was put in the enclosure by the door of the mosque in which the captives were imprisoned and Mohammad passed by her. She got up to meet him, for she was a courteous woman, and said, 'O apostle of God, my father is dead and the man who should act for me' has gone. If you spare me, God will spare you.' He asked her who her man was and when she told

him it was 'Adiy Ibn Hatim, he exclaimed, 'The man who runs away from God and His apostle.' Then he went on and left her. Exactly the same thing happened the next day, and on the following day she was in despair. Then a man behind him motioned to her to get up and speak to Mohammad. She said the same words as before and he replied, "I have done so, but do not hurry away until you find one of your people whom you can trust who can take you to your country, then let me know." I asked the name of the man who had beckoned to me to speak and was told that it was 'Ali. I stayed until some riders came from Bali or Qudada. All I wanted was to go to my brother in Syria. I went to Mohammad and told him that some trustworthy man of reputation from my people had come for me. Mohammad gave me clothing and put me on a camel and gave me money and I went away with them until I came to Syria.

'Adiy said: 'I was sitting among my people when I saw a howdah making for us and I said "It is Hatim's daughter" and so it was, and when she got to me she reviled me, saying, 'You evil rascal, you carried away your family and children and abandoned your father's daughter.' I said, "Do not say anything that is bad, little sister, for by God I have no excuse. I did do what you say." Then she alighted and stayed with me; and as she was a discreet woman I asked her what she thought of this man and she said, "I think that you should join him quickly, for if the man is a prophet then those who get to him first will be preferred; and if he is a king you will not be shamed in the glory of al-Yaman, you being the

man you are." I said that this was a sound judgement so I went to Mohammad when he was in his mosque in Medina, saluted him, and told him my name and he got up to take me to his house. As we were making for it there met him an old feeble woman who asked him to stop and he stopped for a long time while she told him of her needs. I said to myself "This is no king." Then he took me into his house and took hold of a leather cushion stuffed with palm leaves and threw it to me saying, "Sit on that." I said, "No, you sit on it," and he said "No, you!" So I sat on it and he sat on the ground. I said to myself, "This is not the way a king behaves." Then he said, "Now 'Adiy, are you not half a Christian?", When I said that I was he said, "Don't you go among your people collecting a quarter of their stock?" When I admitted that he said: "But that is not permitted to you in your religion." .. Quite true," I said, and I knew that he was a prophet sent by God knowing what is not generally known. Then he said, "It may well be that the poverty you see prevents you from joining this religion but, by God, wealth will soon flow so copiously among them that there will not be the people to take it. But perhaps it is that you see how many are their enemies and how few they are? But, by God, you will hear of a woman coming on her camel from Qadisiya to visit this temple' unafraid. But perhaps it is that you see that others have the power and sovereignty, but by God you will soon hear that the white castles of Babylon have been opened to them." Then I became a Muslim.'

'Adiy used to say that the two things happened and the third remained to be fulfilled. I saw the white castles of Babylon laid open and I saw women coming from Qadislya on camels unafraid to make the pilgrimage to this temple; and, by God, the third will come to pass: wealth will flow until there will not be the people to take it.

Critique:

- Consider, as usual, Mohammad attacked the tribe of Tayy, killed many people, plundered their wealth and kidnapped their women, while they had not done anything against Mohammad or Islam.

The coming of Farwa Ibn Musayk al-Muradi

Farwa Ibn Musayk al-Muradi came to Mohammad, separating himself from the kings of Kinda. Shortly before Islam, there had been a battle between Murad and Hamdan, in which the former suffered a severe defeat, losing many men in the engagement called al-Radm. The leader of Hamdan was al-Ajda' Ibn Malik.

When he reached Mohammad he asked him, so I have been told, 'Are you upset at what befell your people on the day of al-Radm?' He answered that such a tribal defeat as that would distress any man, and Mohammad said that if that were so Islam could bring them only good. Mohammad appointed him governor over Murad and Zubayd and Madhhij and sent with him Khalid Ibn Sa'id

in charge of the poor tax; he remained with him in his land until the death of Mohammad.

The coming of Ma'dikarib from the Banu Zubayd

'Amr Ibn Ma'dikarib came to Mohammad with some men of Bani Zubayd and accepted Islam. He had said to Qays Ibn Makshul al-Muradi when news of Mohammad reached them, 'You are the chief of your tribe, Qays. We have heard that a man of Quraysh called Muhammad has appeared in the Hijaz claiming to be a prophet, so come with us so that we may find out the facts. If he is a prophet as he says, it will be apparent to you and when we meet him, we will follow him. If he is not a prophet we shall know.' But Qays refused and declared his advice to be folly. Thereupon 'Amr rode off to Mohammad and accepted Islam. When Qays heard of this, he was enraged and threatened 'Amr, saying that he had gone against him and rejected his advice. When Mohammad died, Amr abandoned Islam.

The deputation of Kinda

Al-Ash'ath Ibn Qays came to Mohammad with the deputation of Kinda. He came with eighty riders from Kinda and they went in to Mohammad in the mosque. They had combed their locks and blackened their eyes with kohl, and they wore striped robes bordered with silk. Mohammad asked them if they had

accepted Islam and when they said that they had he asked why this silk was round their necks. So they tore it off and threw it away. Then al-Ash'ath said, 'We are the sons of the eater of bitter herbs and so are you.' Mohammad smiled and said that to al-'Abbas Ibn 'Abdu'l-Muttalib and Rabi'a Ibn al-Harith that ancestry was attributed. These two men were merchants and when they went about among the Arabs and were asked who they were they would say that they were sons of the eater of bitter herbs, taking pride in that because Kinda were kings. Then he said to them, 'Nay, we are the sons of al-Nadr Ibn Kinana; we do not follow our mother's line and disown our father.' Al-Ash'ath said 'Have you finished, O men of Kinda? By God, if I hear a man saying that I will give him eighty strokes'.

The coming of Surad Ibn 'Abdullah al-Azdi (offensive attack and killing)

Surad came to Mohammad and became a good Muslim with the deputation from al-Azd. Mohammad put him in command of those of his people who had accepted Islam and ordered him to fight the neighbouring polytheists from the tribes of the Yaman with them. Surad went away to carry out Mohammad's orders and stopped at Jurash, which at that time was a closed town containing some of the tribes of the Yaman. Khath'am had taken refuge with them and entered it when they heard of the approach of the Muslims. The latter besieged them for about a month, but they

could not force an entry. Surad withdrew as far as one of their mountains called Shakar, and the inhabitants of Jurash, thinking that he had fled from them, went out in pursuit of him, and when they overtook him, he turned on them and killed a large number of them.

Now the people of Jurash had sent two of their men to Mohammad in Medina to look about them and see (what was happening), and while they were with Mohammad after the afternoon prayer he asked where Shakar was. The two men got up and told him that there was a mountam in their country called Kashar by the people of Jurash, to which he replied that it was not Kashar but Shakar. 'Then what is the news of it?' They asked. 'Victims offered to God are being killed there now,' he said. The two men went and sat with Abu Bakr or it may have been 'Uthman and he said, 'Woe to you! Mohammad has just armounced to you the death of your people, so get up and ask him to pray to God to spare your people.' They did so, and he did so pray.

They left Mohammad and returned to their people and found that they had been smitten on the day that Surad attacked them on the very day and at the very hour in which Mohammad said these words.

The deputation of Jurash came to Mohammad and accepted Islam and he gave them a special reserve round their town with definite marks for horses, riding camels, and ploughing oxen.

Mohammad said, the cattle of any man who pastured (in this territory) it could be seized with impunity.

Critique:

- Consider, as usual, by command of Mohammad, they attacked this tribe and killed many people, while they had not done anything against Mohammad or Islam.
- Note the oppressive and unjust verdict of Mohammad, “the cattle of any man who pastured (in this territory) it could be seized with impunity”

The deputation of the kings of Himyar

On his return from Tabuk a messenger brought a letter from the kings of Himyar with their acceptance of Islam: al-Harith Ibn 'Abdu Kulal, and Nu'aym Ibn 'Abdu Kulal, and al- Nu'man prince of Dhu Ru'ayn and Ma'afir and Hamdan. Zur'a Dhu Yazan sent Malik Ibn Murra al-Rahawi with their submission to Islam and abandonment of polytheism and its adherents.

Then Mohammad wrote to them: 'In the name of God the Compassionate, the Merciful, from Muhammad apostle of God, the prophet, to al-Harith Ibn 'Abdu Kulal and to Nu'aym Ibn 'Abdu Kulal' and to al- Nu'man prince of Dhu Ru'ayn and Ma'afir and Hamdan. I praise God the only God unto you. Your messenger reached me on my return from the land of the Byzantines and he met us in Medina and conveyed your message and your news and

informed us of your Islam, and of your killing the polytheists. God has guided you with his guidance. If you do well and obey God and His apostle and perform prayer, and pay alms, and God's fifth of booty and Mohammad's share and selected part,' and the poor tax which is incumbent on believers from land, namely a tenth of that watered by fountains and rain; of that watered by the bucket a twentieth; for every forty camels a milch camel; for 'every thirty camels a young male camel; for every five camels a sheep; for every ten camels two sheep; for every forty cows one cow; for every thirty cows a bull calf or a cow calf; for every forty sheep at pasture one sheep. This is what God has laid upon the believers. Anyone who does more it is to his merit. He who fulfils this and bears witness to his Islam and helps the believers against the polytheists he is a believer with a believer's rights and obligations and he has the guarantee of God and His apostle. If a Jew or a Christian becomes a Muslim he is a believer with his rights and obligations. He who holds fast to his religion, Jew or Christian, is not to be turned from it. He must pay the poll tax for every adult, male or female, free or slave, one full dinar calculated on the valuation of Ma'afir or its equivalent in clothes. He who pays that to God's apostle has the guarantee of God and His apostle, and he who withholds it is the enemy of God and His apostle.

The apostle of God, Muhammad the prophet, has sent to Zur'a Dhu Yazan: When my messenger Mu'adh Ibn Jabal, and 'Abdullah Ibn Zayd, and Malik Ibn 'Ubada, and 'Uqba Ibn Nimr,

and Malik b Murra and their companions come to you I commend them to your good offices. Collect the alms and the poll tax from your provinces and hand them over to my messengers'. Their leader is Mu'adh Ibn Jabal, and let him not return unless satisfied. Muhammad witnesses that there is no God but Allah and that he is His servant and apostle. Malik Ibn Murra al-Rahawi has told me that you were the first of Himyar to accept Islam and have killed the polytheists, and I congratulate you and order you to treat Himyar well and not to be false and treacherous, for apostle of God is the friend both of your poor and your rich. The alms tax is not lawful to Muhammad or his household; it is alms to be given to the poor Muslims and the wayfarer. Malik has brought the news and kept secret what is confidential, and I order you to treat him well. I have sent to you some of the best of my people, religious and learned men, and I order you to treat them well, for they must be respected.' Peace upon you and the mercy and blessings of God.'

Mohammad sent Mu'adh, he gave him instructions and orders and then said: Deal gently and not harshly; announce good news and do not repel people. You are going to one of the people with scripture who will ask you about the key of heaven. Say to them it is the witness that there is no God but Allah, Who has no partner.

Mu'adh went off to the Yaman and did as he was ordered and a woman came to him and said, 'O companion of God's apostle, what rights has a husband over his wife?' He said, 'Woe to you, a

woman can never fulfil her husband's rights, so do your utmost to fulfil his claims as best you can.' She said, 'By God, if you are the companion of God's apostle you must know what rights a husband has over his wife!' He said, 'If you were to go back and find him with his nostrils running with pus and blood and sucked until you got rid of them you would not have fulfilled your obligation."

Critique:

- Look at very unjust ruling of Mohammad, as said "Jew or Christian must pay the poll tax for every adult, male or female, free or slave, one full dinar." Wealthy, poor, slave who owned nothing, women who usually owned nothing, land owner, worker, landlords and tenant all should pay similarly! Then since the poor people could not pay, they would be the enemy of God (based on the ruling of Mohammad) and they must be killed.

In addition, notice that the poor Moslems would receive help from Zakat, but poor Christian and Jews should pay tax to Mohammad.

Farwa Ibn 'Amr al-Judhami becomes a Muslim

Farwa Ibn 'Amr Ibn al- afira al-Judhami of the clan of Nufatha sent to Mohammad that he had accepted Islam, and gave him a white mule. Farwa was governor for the Byzantines of the

Arabs lying near the Byzantine border based on Ma'lin and the surrounding land of Syria.

When the news reached the Byzantines they went after him, caught him, and imprisoned him. In his imprisonment he said a poem. Then they beheaded him and hung him up by that water. May God have mercy on him!

The Banu' Harith accept Islam (either death or Islam)

Then Mohammad sent Khalid Ibn Walid in the month of Rabi'u' l-Aakhir or Jumada'l-Ola in the year 10 to the Bani al-Harith Ibn Ka'b in Najran, and ordered him to invite them to Islam three days before he attacked them. If they accepted then he was to accept it from them; and if they declined he was to fight them.

So Khalid set out and came to them, and sent out riders in all directions inviting the people to Islam, saying, 'If you accept Islam you will be safe,' so the men accepted Islam as they were invited. Khalid stayed with them teaching them Islam and the book of God and the sunna of His prophet, for that was what Mohammad had ordered him to do if they accepted Islam and did not fight.' Then Khiilid wrote to Mohammad: In the name of God the compassionate, the merciful. To Muhammad the prophet of God. From Khiilid Ibn Walid. Peace be upon you, O apostle of God, and God's mercy and blessings. I praise God the only God unto you. You sent me to the Bani al-Harith Ibn Ka'b and ordered me when I came to them not to fight them for three days and to invite them to

Islam; and if they accepted it to stay with them, and to accept it from them and teach them the institutions of Islam, the book of God, and the sunna of His prophet. And if they did not surrender I was to fight them. I duly came to them and invited them to Islam three days as you ordered me, and I sent riders among them with your message. They have surrendered and have not fought and I am staying among them instructing them in Mohammad's positive and negative commands and teaching them the institutions of Islam and the prophet's sunna until the apostle writes to me. Peace upon you.

Mohammad wrote to him with the same preamble as before, saying: 'I have received your letter which came with your messenger telling me that the Bani al-Harith surrendered before you fought them and responded to your invitation to Islam and pronounced the shahada, and that God had guided them with His guidance. So promise them good and warn them and come. And let their deputation come with you. Peace upon you.'

So Khalid came to Mohammad with the deputation of Bani al-Harith. When they came to Mohammad he asked who these people who looked like Indians were, and was told that they were the Bani al-Harith Ibn Ka'b. When they came to Mohammad they said, 'We testify that you are the apostle of God and that there is no God but Allah: But he said, 'And I testify that there is no God but Allah and that I am the apostle of Allah:' Then he said, 'You are the people who when they were driven away pushed forward,' and they remained silent, and none of them answered him. He repeated the

words three times without getting an answer, and the fourth time Yazid Ibn Abdu'l-Madan said, 'Yes, we are,' and said it four times. Mohammad said, 'If Khalid had not written to me that you had accepted Islam and had not fought I would throw your heads beneath your feet. Yazid answered, 'We do not praise you and we do not praise Khalid: 'Then whom do you praise?' he asked. He said: 'We praise God who guided us by you: 'You are right,' he said, and asked them how they used to conquer those they fought in the pagan period. They said that they never conquered anyone. 'Nay, but you did conquer those who fought you,' he said. They replied, 'We used to conquer those we fought because we were united and had no dissentients, and never began an injustice. He said, 'You are right,' and he appointed Qays Ibn al-Husayn as their leader.

The deputation returned to their people towards the end of Shawwal or at the beginning of Dhu'l-Qa'da, and some four months after their return Mohammad died.

Now Mohammad had sent to them after their deputation had returned 'Amr Ibn Hazm to instruct them in religion and to teach them the Sunna and the institutions of Islam and to collect their alms; and he wrote him a letter in which he gave him his orders and injunctions as follows: In the name of God the Compassionate, the Merciful. This is a clear announcement from God and His apostle. O you who believe, be faithful to your agreements. The instructions of Muhammad the prophet of God to

'Amr Ibn Hazm when he sent him to the Yaman. He orders him to observe piety to God in all his doings for God is with those who are pious and who do well;' and he commanded him to behave with truth as God commanded him; and that he should give people the good news and command them to follow it and to teach men the Quran and instruct them in it and to forbid men to do wrong so that none but the pure should touch the Quran and should instruct men in their privileges and obligations and be lenient to them when they behave aright and severe on injustice, for God hates injustice and has forbidden it. 'The curse of God is on the evildoers. Give men the good news of paradise and the way to earn it and warn them of hell and the way to earn it, and make friends with men so that they may be instructed in religion, and teach men the rites of the Hajj, its customs and its obligation and what God has. ordere about it: the greater Hajj is the greater Hajj and the lesser Hajj is the umra; and prohibit men from praying in one small garment unless it be a garment whose ends are double over their shoulders, and forbid men from squatting in one garment which exposes their buttock to the air, and forbid them to twist the hair of the head on the back of the neck; and if there is a quarrel between men forbid them to appeal to tribes and families and let their appeal be to God; they who do not appeal to God but to tribes and families let them be smitten with the sword until their appeal is made to God; and command men to perform the ablutions, their faces, and their hands to the elbows and their feet to the ankles, and let them wipe their

heads as God has ordered; and command prayer at the proper time with bowing, prostration, and humble reverence; prayer at daybreak, at noon when the sun declines, in the afternoon when the sun is descending, at even when the night approaches not delaying it until the stars appear in the sky; later at the beginning of the night; order them to run to the mosques when they are summoned, and to wash when they go to them, and order them to take from the booty God's fifth and what alms are enjoined on the Muslims from land a tithe of what the fountains water and the sky waters, and a twentieth of what the bucket waters; and for every ten camels two sheep; and for every twenty camels four sheep; for every forty cows one cow; for every thirty cows a bull or cow calf; for every forty sheep at grass one sheep; this is what God has enjoined on the believers in the matter of alms. He who adds thereto it is a merit to him. A Jew or a Christian who becomes a sincere Muslim of his own accord and obeys the religion of Islam is a believer with the same rights and the same obligations. If one of them holds fast to his religion he is not to be turned from it. Every adult, male or female, bond or free, must pay a golden dinar or its equivalent in clothes. He who performs this has the guarantee of God and His apostle; he who withholds it is the enemy of God and His apostle and all believers.

The coming of Rifa'a Ibn Zayd (either death or Islam)

Rifa'a Ibn Zayd al-Judhami of the clan of al-Dubayb came to Mohammad during the armistice of al-Hudaybiya before Khaybar. He gave Mohammad a slave and he became a good Muslim. Mohammad gave him a letter to his people in which he wrote:

To Rifii'a Ibn Zayd whom I have sent to his people and those who have joined them to invite them to God and His apostle. Whosoever comes forward is of the party of God and His apostle, and whosoever turns back has two months grace.

When Rifa'a came to his people they responded and accepted Islam; then they went to al-Harra, the I:iarra of al-Rajla', and stopped there.

The false prophets, Musaylima and al-Aswad

Now the two false prophets Musaylima Ibn Habib and al-Aswad Ibn Ka'b al-'Ansi had spoken during Mohammad's lifetime, the first in al-Yamama among the Bani Hanifa, and the second in San'a'. Abu Sa'id al-IKhudri, said: 'I heard Mohammad as he was addressing the people from his pulpit say "I saw the night of al-gadr and then I was made to forget it; and I saw on my arms two bracelets of gold which I disliked so I blew on them and they flew away. I interpreted it to mean these two liars, the man of al-Yamama and the man of al-Yaman." Abu Hurayra said: 'I heard

Mohammad say: The hour will not come until thirty antichrists come forth, each of them claiming to be a prophet.'

Musaylima's letter and Mohammad's answer thereto

Musaylima had written to Mohammad: 'From Musaylima apostle of God to Muhammad apostle of God. Peace upon you. I have been made partner with you in authority. To us belongs half the land and to Quraysh half, but Quraysh are a hostile people.'

Two messengers brought this letter. Nu'aym said: I heard Mohammad saymg to them when he read his letter 'What do you say about it?' They said that they said the same as Musaylima. He replied, 'By God, were it not that heralds are not to be killed I would behead the pair of you!' Then he wrote to Musaylima: 'From Muhammad the apostle of God to Musaylima the liar. Peace be upon him who follows the guidance! The earth is God's. He lets whom He will of His creatures inherit it and the result is to the pious."

Critique:

- Look how Mohammad confirms his prophecy, by threatening by sword!

The sending out of collectors of the Zakat (poor-tax)

Mohammad sent out his officials and representatives to every district subject to Islam to collect the poor-tax. A list of them was presented here by Ibn Ishaq.

The expedition of Ali to Yemen¹ (killing, plundering, kidnapping women and ‘either death or Islam’)

Mohammad sent Ali during Ramadan in the year ten AH. Mohammad commanded him to camp in Quba, so Ali camped there until his companions arrived. At that time, Mohammad offered Ali a turban, which he folded in four and fixed on the top of his spear, for a banner and handed it to him. He said, “This is the banner.” He draped a turban, rolled thrice, on Ali, placing an arm length between his hands and a span length on his back, saying, “Thus is the turban!” When Mohammad faced him, he said, “Depart and do not turn back.” Ali asked, “O Messenger of God, what shall I do?” Mohammad said, “When you alight in their courtyard, do not fight them until they fight you; if they attack you, do not fight them until they kill one of you. If they kill one of you, do not fight them, but show them patience. Say to them, ‘Will you

¹ - Al-Maghazi Al-Waqidi, p-528, and Sissah al-Halabiah vol 3; Ibn Ishaq narrated it very briefly.

say that there is no God but one God?' And if they say, 'Yes,' say, 'Will you pray?' And if they say 'Yes,' say, 'Will you take from your property and give charity to your poor?' And if they say 'Yes,' do not desire anything else. By God, if God guide a man by your hand, it is better for you than whatever the sun rises or sets on!"

He set out with three hundred riders, and their cavalry was the first to enter that land. When he reached near the land that he desired, which was the land of Madhhij, he dispersed his companions, and they brought plunder and prisoners and women and children and cattle and sheep and other things, by force. Ali appointed Burayda Ibn al-Husayb in charge of the plunder. He gathered what was taken before meeting any group. Then he met a group and invited them to Islam and enticed them with it. But they refused and aimed at his companions. Ali handed the banner to Mas'ud Ibn Sinan and he went forward with it. A man from the Madhhij invited him to a duel, so al-Aswad Ibn al-Khuza dueled him. They attacked one another for a while on horseback. Then al-Aswad killed him and took his booty. Then Ali attacked them with his companions and killed twenty of their men, and they dispersed defeated and left their flag standing. Ali refrained from seeking them out; he invited them to Islam, and they hastened and responded. Some of their leaders approached and granted allegiance to Islam. They said, "We stand for those who are behind

us from our people. This is our sadaqa so take what is due to God from it.”

Ali collected what was taken in plunder and apportioned it into five parts and picked one; he wrote a portion of it, for God. He took out the first of the portions, the portion of the fifth, and he did not give anything extra to anyone. Those who were before him used to give their companions, those present, not others, from the fifth. Mohammad was informed about that and he did not oppose it against them. So they requested that from Ali, but he refused. He said, “I will take the fifth to the Messenger of God and he will consider his opinion about it. This is the Messenger of God approaching the festivities. We will meet him and he will do with it what God shows him,” and Ali turned to return. He carried the fifth and drove what animals he could. When he was in al-Futuq he hastened. He appointed Abu-Rafi over his companions and the fifth. Included with the fifth were some Yemeni garments. The loads were packed up and the cattle were driven with what they plundered. And there were cattle from the Sadaqa (Zakat, Vat), from their property.

Abu Sa’id al-Khudri, who was with Ali during that raid, said: Ali forbade us from riding the camels obtained as Sadaqa. The companions of Ali asked Abu Rafi to dress them in the plundered clothes, and he gave each of them two garments. When they were in al-Sidra at the entrance of Mecca, Ali came out to meet them, and he brought them and settled them, and he saw two garments on

every man, and he recognized the garments and said to Abu Rafi, “What is this?” He replied, “They spoke to me, and I feared their complaints and I thought that this would be easy on you for those who were before you have done this.” Ali said, “You saw me refuse them, yet you gave them! Indeed I commanded you to keep what I left with you, and yet you gave them!” Ali refused to do that until some of them removed the two garments. When they arrived before Mohammad, they complained, so Mohammad called Ali and said, “Why are your companions complaining about you?” He replied, “I did not cause their complaints! I apportioned to them what I plundered, and I kept the fifth for until I arrived before you, so that you may make a decision about it. The leaders before me used to do differently. They gave extra to whomever they wished out of the fifth. So I thought to bring it to you for you to consider your opinion.” Mohammad was silent.

Critique:

- Again attacking and killing people, kidnapping women, enslaving children, and stealing the properties of people. As you read, Ali dispersed his companions, and they brought plunder, prisoners, women, children, cattle, sheep, and other things, by force.
- Again either death or Islam; when people did not convert, Ali attacked them, killed twenty of them which resulted in forced conversion of some of their leaders.

The farewell Hajj¹

In the beginning of Dhu'l-Qa'da, Mohammad prepared to make the Hajj and ordered the men to get ready. Mohammad went on pilgrimage on the 25th Dhu'l-Qa'da. Neither he nor the men spoke of anything but the pilgrimage, until when he was in Sarif and had brought the sacrifice (cattle to be killed) with him as also some dignitaries had done, he ordered the people to remove their pilgrim garments except those who brought sacrifice.

(Aieshe said), that day my menses were upon me and he came in to me as I was weeping and asked me what ailed me, guessing correctly what was the matter. I told him he was right and said I wished to God that I had not come out with him on the journey this year. He said 'Don't say that, for you can do all that the pilgrims do except go round the temple.'

Mohammad entered Mecca and everyone who had no sacrificial victim, and his wives, took off the pilgrim garment. When the day of sacrifice came, I was sent a lot of beef and it was put in my house. When I asked what it was, they said that Mohammad had sacrificed cows on behalf of his wives. When the night that the pebbles were thrown duly came Mohammad sent me along with my brother 'Abdu'l-Rahman and let me perform the 'umra from al-Tan'im in place of the 'umra which I had missed.

¹ - Sirat Ibn Ishaq (Hesham), p-649

When Mohammad ordered his wives to remove the pilgrim garments they asked him what prevented him from doing the same and he said: 'I have sent on my sacrifices and have matted my hair, but I shall not be free of the Ihriim (Hajj garment) until I slaughter my sacrifices.'

Mohammad had sent 'Ali to Najran and met him in Mecca when he was still in a state of Ihram. He went in to Fatima Mohammad's daughter (and Ali's wife) and found her dressed in her ordinary clothes. When he asked why, she told him that Mohammad had ordered his wives so to do. Then he went to Mohammad and reported the result of his journey and he told him to go and circumambulate the temple and remove the pilgrim garb as the others had done. He said that he wanted to slaughter a sacrifice as Mohammad did. Mohammad again told him to remove the pilgrim garb. He replied: 'I said when I put on the pilgrim garb, "O God, I will invoke thy name over a victim as your prophet and your slave and your apostle Muhammad does." When he asked him if he had a victim he said that he had not, and Mohammad gave him a share in his, so he retained the pilgrim garb with Mohammad until both of them had completed the pilgrimage and Mohammad slaughtered the victim on behalf of them both.

When 'Ali came from the Yaman to meet Mohammad in Mecca he hurried to him and left in charge of his army one of his companions who went and covered every man in the force with clothes from the linen 'Ali had. When the army approached, he

went out to meet them and found them dressed in the clothes. When he asked what on earth had happened, the man said that he had dressed the men so that they might appear seemly when they mingled with the people. He told him to take off the clothes before they came to Mohammad and they did so and put them back among the spoil. The army showed resentment at their treatment.

When the men complained of 'Ali, Mohammad arose to address them and he heard him say: 'Do not blame 'Ali, for he is too scrupulous in the things of God, or in the way of God, to be blamed.'

Then Mohammad continued his pilgrimage and showed the men the rites and taught them the customs of their Hajj. He made a speech in which he made things clear. He praised and glorified God, then he said: 'O men, listen to my words. I do not know whether I shall ever meet you in this place again after this year. Your blood and your property are sacrosanct until you meet your Lord, as this day and this month are holy. You will surely meet your Lord and He will ask you of your works. I have told you. He who has a pledge let him return it to him who entrusted him with it; all usury is abolished, but you have your capital. Wrong not and you shall not be wronged. God has decreed that there is to be no usury and the usury of 'Abbas Ibn 'Abdu'l-Muttalib is abolished, all of it. All bloodshed in the pagan period is to be left unavenged. The first claim on blood I abolish is that of Ibn Rabi'a Ibn al-Harith Ibn 'Abdu'l-Muttalib (who was fostered among the Bani Layth and

whom Hudhayl killed). It is the first blood shed in the pagan period which I deal with. Satan despairs of ever being worshipped in your land, but if he can be obeyed in anything short of worship, he will be pleased in matters you may be disposed to think of little account, so beware of him in your religion. Postponement of a sacred month is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it another year that they may make up the number of the months which God has hallowed, so that they permit what God has forbidden, and forbid what God has allowed. Time has completed its cycle and is as it was on the day that God created the heavens and the earth. The number of months with God is twelve; four of them are sacred, three consecutive and the Rajab of Mudar,' which is between Jumadi and Sha'ban. You have rights over your wives and they have rights over you. You have the right that they should not defile your bed and that they should not behave with open unseemliness. If they do, God allows you to put them in separate rooms and to beat them but not with severity. If they refrain from these things they have the right to their food and clothing with kindness. Lay injunctions on women kindly, for they are prisoners with you having no control- of their persons. You have taken them only as a trust from God, and you have the enjoyment of their persons by the words of God, so understand my words, O men, for I have told you. I have left with you something which if you will hold fast to it you will never fall into error-a plain indication, the book of God and the

practice of His prophet, so give good heed to what I say. Know that every Muslim is a Muslim's brother, and that the Muslims are brethren. It is only lawful to take from a brother what he gives you willingly, so wrong not yourselves. O God, have I not told you? I was told that the men said 'O God, yes,' and Mohammad said 'O God, bear witness.'

The man who used to act as crier for Mohammad when he was on 'Arafa was Rabi'a Ibn Umayya Ibn Khalaf. Mohammad said to him, 'Say: O men, the apostle of God says, Do you know what month this is?' and they would say the holy month. Then he said, 'Say to them: God has hallowed your blood and your property until you meet your Lord like the sanctity of this month. Do you know what country this is?' And they said 'The holy land' and he said the same as before. Do you know what day this is? And they said the day of the great Hajj, and he said the same again.

'Amr Ibn Kharija said: 'Attab Ibn Usayd sent me to Mohammad on a matter while Mohammad was standing on 'Arafa. I came to him and stood beneath his camel and its foam was falling on my head. I heard him say: 'God has assigned to everyone his due. Testamentary bequests to an heir are not lawful. The child belongs to the bed and the adulterer must be stoned. He who claims as father him who is not his father, or a client a master who is not his master, on him rests the curse of God, the angels, and men everywhere. God will not receive from him compensatory atonement, however great.'

'Abdullah Ibn Abu Najih told me that when Mohammad stood on 'Arafa he said, 'This station goes with the mountain that is above it and all 'Arafa is a station.' When he stood on Quzal on the morning of al-Muzdalifa he said, 'This is the station and all al-Muzdalifa is a station.' Then when he had slaughtered in the slaughtering place in Mina he said, 'This is the slaughtering place and all Mina is a slaughtering place.'

Mohammad completed the Hajj and showed men the rites, and taught them what God had prescribed as to their Hajj, the station, the throwing of stones, the circumambulation of the temple, and what He had permitted and forbidden. It was the pilgrimage of completion and the pilgrimage of farewell because Mohammad did not go on pilgrimage after that.

Critique:

- See the status of women in Islam, as Mohammad said: Lay injunctions on women kindly, for they are prisoners with you having no control of their persons.

The sending of Usama Ibn Zayd to Palestine¹

Then Mohammad returned and stopped in Medina for the rest of DhulHijja, Muharram, and Siafar. He ordered the people to make an expedition to Syria and put over them Usama Ibn Zayd Ibn Haritha, his freed slave. He ordered him to lead his cavalry into the territory of the Balqa' and al-Darum in the land of Palestine. The men got ready and all the first emigrants went with Usama.

Messengers sent to the various kingdoms²

Mohammad had sent out some of his companions in different directions to the kings of the Arabs and the non-Arabs inviting them to Islam in the period between al-Hudaybiya and his death.

Yazid Ibn Abu Habib al-Misri told me that he found a document in which was a memorandum of those Mohammad sent to the countries and kings of the Arabs and non-Arabs and what he said to his companions when he sent them. I sent it to Muhammad Ibn Shihab al-Zuhri and he recognized it. It contained the statement

¹ - Sirat Ibn Ishaq (Hesham), p-652

² - ibid.

that Mohammad went out to his companions and said: 'God has sent me as a mercy to all men, so take a message from me, God have mercy on you. Do not hang back from me as the disciples hung back from Jesus son of Mary.' They asked how they had hung back and he said, 'He called them to a task similar to that to which I have called you. Those who had to go a short journey were pleased and accepted; those who had a long journey before them were displeased and refused to go, and Jesus complained of them to God. Every one of them was able to speak the language of the people to whom he was sent.'

Then Mohammad divided his companions and sent 1- Salit Ibn 'Amr to Haudha Ibn 'Ali ruler of al-Yamama; 2- al-'Ala' Ibn al-Hadrami to al-Mundhir Ibn Sawa., ruler of al-Bahrayn; 3-'Amr Ibn al-' As to Jayfar Ibn Julanda. and 'Abbad his brother the Asdis, rulers of 'Uman; 4-Hatib Ibn Abu Balta'a to the Muqauqis ruler of Alexandria. He handed over to him the Mohammad's letter and the Muqauqis gave to Mohammad four slave girls, one of whom was Mary mother of Ibrahim Mohammad's son; 5-Dihya Ibn Khalifa was sent to Caesar, who was Heraclius king of Rome. When he came to him with Mohammad's letter, he looked at it and then put it between his thighs and his ribs. 6- Amr Ibn Omayye to the king of Etiopia, 7- Abdollah b Hozafa to the king of Iran, 8- Shoja b Wahab to Syria, 9- Mohajir b Abi Umayye to Yemen.

Mohammad's Wives¹

He married thirteen women:

1- Khadija d. Khuwaylid, his first wife whom her father Khuwaylid Ibn Asad, or according to others her brother 'Amr married to him. Mohammad gave her as dowry twenty she-camels. She bare all Mohammad's children except Ibrahim. She had been previously married to Abu Hala Ibn Malik, to whom she bore Hind Ibn Abu Hila and Zaynab. Before that, she had been married to 'Utayyiq Ibn 'Abid to whom she bore 'Abdullah and Jariya.

Mohammad had eight children from Khadija: Qasem, Tayyeb, Taher, Abdollah, Zeynab, Roqayyeh, Umm Kolthoom and Fatemeh. He did not marry any women as long as Khadija was alive.²

2- He married 'A'isha in Mecca when she was a child of seven and lived with her in Medina when she was nine or ten. She was the only virgin that he married. Her father, Abu Bakr, married her to him and Mohammad gave her four hundred dirhams.

Critique:

- When Mohammad was 53, married Aiesheh who was 6 years old and when Aiesheh was 9 he had sex with her, while she was still a small girl playing with her toys.

¹ - Sirat Ibn Ishaq (Hesham), p-792

² - Tarikh Tabary Vol. 4 (Arabic)

Aiesheh said, "I was a small child playing with my toys, while some men and women along with Mohammad came to our house one day. My mother took my hand, dragged me, washed my face and took me to a room that Mohammad was there and said this is your family. Then people went and Mohammad had sex with me."¹

Consider how small Aieshe was, that her mother washed her face. This is an explicit child abuse. This is ignoring the right of a human being for choosing her partner. The six years old Ayesheh, even did not know the meaning of marriage. This act of Mohammad made the basis of an Islamic law that lets father or grandfather to marry his immature child to anyone, which is a clear violation of human right. Secondly, shouldn't be appropriateness between two partners? What about 53 and 6? This is complete negligence of needs, affections and desires of women.

3- He married Sauda d. Zama'a Ibn Qays. Salit Ibn 'Amr, or according to others Abu Hatib Ibn 'Amr, married her to him, and Mohammad gave her four hundred dirhams. Ibn Ishaq contradicts this tradition saying that Salit and Abu Hatib were absent in Abyssinia at this time. Before that, she had been married to al-Sakran Ibn 'Amr Ibn 'Abdu Shams.

4- He married Zaynab d. Jahsh. Her brother, Abu Ahmad married her to him and Mohammad gave her four hundred dirhams. She had

¹ - Tarikh Tabary Vol. 4 (Arabic)

been previously married to Zayd Ibn Haritha, the freed slave of Mohammad, and it was about her that God sent down: So when Zaid had accomplished his sexual pleasure from her, We (God) gave her to you in marriage."

Critique:

Zeid was the slave and stepson of Mohammad. He had a young beautiful wife called Zeinab. One day Mohammad went to the house of Zeid to see them; Zeid was not there and Mohammad saw Zeinab while she was not quite covered as should be. Mohammad was affected by beauty of Zeinab and returned while saying "سبحان الله العظيم سبحانه مصرف القلوب" meaning "great God is pure, God is pure who changes the hearts". This phrase shows that Mohammad had been seriously under the influence of the beauty of Zeinab. When Zeid returned home, Zeinab told him what happened. Zeid realized that Mohammad fell in love with Zeinab. Since he was very obedient and liked Mohammad very much, came to Mohammad and said "I divorce Zeinab then you marry her". First, Mohammad did not accept while hiding his love for Zeinab, said "keep your wife", but sometime later he revealed some verses claiming that God divorced Zeinab and married her to Mohammad. Then Mohammad took over

Zeinab, she became the second beloved wife of Mohammad.¹ This shameful story was brought to Quran by Mohammad:

احزاب: وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسَكْ زَوْجَكَ -
وَأَنْشَ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَى
فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوْجَهَا لَكَىٰ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٣٧) مَا كَانَ عَلَى
النِّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةً اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَكَانَ أَمْرُ
اللَّهِ قَدْرًا مَقْدُورًا (٣٨)

Translation: And (remember) when you said to him (Zeid) on whom Allah has bestowed Grace and you (O Mohammad too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself which Allah will make disclosed; you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his sexual pleasure from her, We (God) gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter accomplished their sexual pleasure from them. And Allah's Command was fulfilled (33/37) There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of old. And the Command of Allah is a decree determined (Quran: 33/38).

¹ -This event is present in most Sirrah sources and in most critiquearies like A-Ddorol-Mansoor, Kashaf and Tabari.

To avoid obscenity of this act and to overcome doubt of his followers, Mohammad attributed this act to God and claimed that this act was done based on the order of God, so he did not commit a sin. Also he claimed that this act was done so that people do not have any difficulty to marry divorced wife of their stepson, since in Arabia before Islam it was forbidden. So childish excuse for such an obscene and unfair act. Was it necessary to split a young family and to take over the beloved wife of another person? It was possible for Mohammad to say one sentence and abolish the previous habit of people as did for many other customs.

As discussed in the book “Critique of Quran”, Quran says that the will of Mohammad is predominant over the will of each person even in one’s private life, when Mohammad became fascinated with beauty of the wife of another man, he could easily capture the other’s wife. This act of Mohammad became the foundation of a rule that successors of Mohammad (like the supreme leader in Iran, Afghanistan or Islamic state in Iraq and Syria) could divorce the wife of any person without his or her permission and could marry her for himself or for another person without her permission.

Imagine, if clergies, kings, presidents and other masters want to obey Mohammad as a model, what a terrible, immoral society we would have. If the king likes the wife of anyone, he could obtain her and there is no right for the shattered family.

Another point is that, in these verses, one whose will was completely ignored was Zeinab. Furthermore, see how Zeinab was mentioned “So when Zaid had accomplished his sexual pleasure from her, We (God) gave her to you in marriage”. These two points in just two verses show the position of woman in Islam. She is nothing serious to have a will, and she is a sexual tool to fulfill the sexual desire of men.

5- He married Umm Salama d. Abu Umayya. Her name was Hind. Her son Salama Ibn Abu Salama married her to him and Mohammad gave her a bed stuffed with palm-leaves, a bowl, a dish and a handmill. She had been married to Abu Salama Ibn 'Abdu'l-Asad whose name was 'Abdullah. She had borne him Salama, 'Umar, Zaynab, and Ruqayya.

6- He married Hafsa d. 'Umar with her father's consent and Mohammad gave her four hundred dirhams. She had been married to Khunays Ibn Hudhafa al-Sahmi.

7- He married Umm Habiba whose name was Ramla d. Abu Sufyan. Khalid Ibn Sa'id married her to him when they were both in Abyssinia and the Negus gave her on behalf of Mohammad four hundred dinars. It was he who arranged the marriage for Mohammad. She had been married to 'Ubaydullah Ibn Jahsh al-Asadi.

8- He married Juwayriya d. al-Harith who was among the captives of Bani Muata1iq of Khuza'a. She had fallen to the lot of Thabit

Ibn Qays and he wrote a contract of redemption which she brought to Mohammad asking his help. He asked her if she would like something better than that, and when she asked what that could be, he said, 'Shall I rid you of the contract and marry you myself?' She said yes, and so he married her.

It was also said that when Mohammad came back from the raid on Bani al-Mustaliq with Juwayriya and was in the midst of the army he gave Juwayriya to one of the Ansar and ordered him to guard her. When Mohammad reached Medina her father al-Harith came to him with his daughter's ransom. When he was in al-'Aqiq he had looked at the camels which he had brought for the ransom and admired two of them greatly, so he hid them in one of the passes of al-'Aqiq. Then he came to the prophet saying, 'Here is my Daughter's ransom.' Mohammad said: 'But where are the two camels which you hid in al-'Aqiq in such-and-such a pass?' Al-Harith said, 'I testify that there is no God but Allah and that you are the apostle of God, for by God none could have known of that but God most High'; so he became a Muslim, as did two of his sons who were with him and some of his people. He sent and fetched the two camels and handed them over to the prophet and his daughter Juwayriya was given back to him. She became an excellent Muslim. Mohammad asked her father to let him marry her and he agreed and the apostle gave her four hundred dirhams. She had been previously married to a cousin of hers called 'Abdullah. It is

said that Mohammad bought her from Thabit Ibn Qays, freed her, married her, and gave her four hundred dirhams.

9- He married Safiya d.Huyay Ibn Akhtab whom he had captured at Khaybar and chosen for himself. Mohammad made a feast of gruel and dates, there was no meat or fat. She had been married to Kinana Ibn a1-Rabi' Ibn Abu'l Huqayq.

Critique:

- This was the most inhumane and brutal way of capturing and raping a captive woman. It is fully discussed in Kheibar war.

10- He married Maymuna d. al-Harith Al-'Abbas Ibn 'Abdu'l-Muttalib married her to him and gave her on Mohammad's behalf four hundred dirhams. She had been married to Abu Ruhm Ibn 'Abdu'l-'Uzza. It is said that it was she who gave herself to the prophet because his offer of marriage came to her when she was on her camel. She said, 'the camel and what is on it belongs to God and His apostle.' So God sent down: 'And a believing woman if she gives herself to the prophet."

It is said that the one who gave herself to the prophet was Zaynab d. Jahsh, or Umm Sharik Ghaziya d. Jabir. Others say it was a woman of Bani Sama Ibn Lu'ayy and Mohammad postponed the matter.

Critique:

- Quran says “O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.”(33/50).

As stated in the above verse, a very inhumane way of gaining women by Mohammad was that, any women who offers herself to Mohammad, he could marry her if he wishes, a privilege for Mohammad only. It was natural that with the high status of Mohammad, many women like to leave their husband and marry Mohammad or even it was possible for Mohammad to ask them to offer themselves to him. Then Mohammad could select the most beautiful ones. This is a clear misuse of social status. Is it possible that kings, presidents, governors, actors, artists, football players

and wealthy men do the same as Mohammad did? What a shameful, unreasonable and inhumane behavior? It seems that Mohammad himself had realized that it was a shameful act therefore, he made it a privilege for himself alone.

11- He married Zaynab d. Khuzayma Ibn a1-Harith who was called 'Mother of the Poor' because of her kindness to them and her pity for them. Qabisah Ibn 'Amr al-Hilali married her to him and Mohammad gave her four hundred dirhams. She had been married to 'Ubayda Ibn a1-Harith Ibn al-Muttalib; before that to Jahm Ibn 'Amr Ibn al-Harith who was her cousin.

Mohammad consummated his marriage with eleven women, two of whom died before him, namely Khadija and Zaynab. He died leaving the nine we have mentioned.

With two he had no marital relations, namely Asma' d. al-Nu'man, the Kindite woman, whom he married and found to be suffering from leprosy and so returned to her people with a suitable gift; and 'Amra d. Yazid the Kilab woman who was recently an unbeliever. When she came to Mohammad she said 'I seek God's protection against you,' and he replied that one who did that was inviolable so he sent her back to her people. Others say that the one who said this was a Kindite woman, a cousin of Asma' d. al-Nu'man, and that Mohammad summoned her and she said 'we are a people to whom others come; we come to none!' so he returned her to her people.

There were six Quraysh women among the prophet's wives, namely, Khadija, 'A'isha, Hafsa, Umm Habiba, Umm Salama, and Sauda. The Arab women and others were seven, namely, Zaynab d. Jahsh, Maymuna, Zaynab d. Khuzayma, Juwayriya, Asma', and 'Amra. The non-Arab woman was Safiya d. Huyay Ibn Akhrab of Bani al-Nadir.

As Tabari History (Vol 4arabic) narrated, Mohammad married two bondwomen of his, Maryeh Qebtieh and Reyhaneh daughter of Zeid, so his wives became thirteen.

It is narrated by Sirreh al-Halabi (vol 3) that Mohammad asked 30 women to marry, from them he married 23 and had sex with 12 of them.

Sex-slaves of Mohammad

Mohammad had 30 sex-slaves¹, women that were kidnapped in the wars as slaves and were raped for life.

Sexual potency of Mohammad

There are several Hadiths (sayings of Mohammad) in Islamic sources about the unusual sexual potency of Mohammad, including:

¹ - Al-fakhr al-Motawali (Arabic) by Imam Hafez Mohammad Abd al-Rahman al-Sakhawi

أن نبی الله كان يطوف على نسائه فى الليلة الواحدة (صحيح بخارى ج ٦)

Translation: Mohammad had intercourse with all his women each night.¹

Several Hadiths with similar content were also narrated by another source², such as:

“God offered Mohammad great sexual potency as he wished, so that Mohammad had sex with all his women each night.”

Critique:

Number of wives and sex-slaves of Mohammad reached 43. In addition to gaining many wives through matchmaking, he obtained many others through four inhumane ways: marriage with immature girl, marriage with the wife of another person, obtaining women who offered themselves to him and slavery. It supports the idea that one of the main objectives of Mohammad was fulfillment of his sex-lust. It could be asked, what have kings and dictators done to fulfill their sex desires that Mohammad has not done?

¹ - Sahih al-Bokhari vol 6, No 4917. It is narrated by other reliable source as well, like Sahih Ibn Hayyan and Sonan Nesaei.

² - Al-Montakhab Men Ketab Azvaj al-Nabi (Arabic)

Servants and slaves of Mohammad¹

Male servants of Mohammad reached 28 and his female servants reached 4. He had 153 male slaves.

Critique:

- So many servants and slaves belonged to someone who claimed prophecy, a king hidden behind the name of God! It supports the idea that one of the main objectives of Mohammad was fulfillment of his long for power.

Illness and death of Mohammad²

Mohammad began to suffer from the illness by which God took him to what honor and compassion He intended for him shortly before the end of Safar or in the beginning of Rabi'ulawwal.

It began, so I have been told, when he went to Baqi'u'l-Gharqad in the middle of the night and prayed for the dead. Then he returned to his family and in the morning his sufferings began. Abu Muwayhiba, a freedman of Mohammad, said: In the middle of

¹ - Al-fakhr al-Motawali (Arabic) by Imam Hafez Mohammad Abd al-Rahman al-Sakhawi

² - Sirat Ibn Ishaq (Hesham), p-678

the night Mohammad sent for me and told me that he was ordered to pray for the dead in this cemetery and that I was to go with him. I went; and when he stood among them he said, 'Peace upon you, O people of the graves! Happy are you that you are so much better off than men here. Dissensions have come like waves of darkness one after the other, the last being worse than the first.' Then he turned to me and said, 'I have been given the choice between the keys of the treasures of this world and long life here followed by Paradise, and meeting my Lord and Paradise (at once).' I urged him to choose the former, but he said that he had chosen the latter. Then he prayed for the dead there and went away.

Then it was that the illness through which God took him began. A'isha Mohammad's wife, said: Mohammad returned from the cemetery to find me suffering from a severe headache and I was saying, 'O my head' He said, 'Nay, 'A'isha, O my head' Then he said, 'Would it distress you if you were to die before me so that I might wrap you in your shroud and pray over you and bury you?' I said, 'Methinks I see you if you had done that returning to my house and spending a bridal night therein with one of your wives.' Mohammad smiled and then his pain overcame him as he was going the round of his wives, until he was overpowered in the house of Maymuna. He called his wives and asked their permission to be nursed in my house, and they agreed.

Mohammad went out walking between two men of his family, one of whom was al-Fadl Ibn al-'Abbas. His head was

bound in a cloth and his feet were dragging as he came to my (A'isha's) house. Abdullah Ibn al-'Abbas said that the other man was 'Ali, but that 'A'isha could not bring herself to speak well of him though she was able to do so.

Then Mohammad's illness worsened and he suffered much pain. He said, 'Pour seven skins of water from different wells over me so that I may go out to the men and instruct them.' We made him sit down in a tub belonging to Hafsa daughter of 'Umar and we poured water over him until he cried, 'Enough, enough!'

Mohammad went out with his head bound up and sat in the pulpit. The first thing he uttered was a prayer over the men of Uhud asking God's forgiveness for them and praying for them a long time; then he said, 'God has given one of his servants the choice between this world and that which is with God and he has chosen the latter.' Abu Bakr perceived that he meant himself and he wept, saying, 'Nay, we and our children will be your ransom.' He replied, 'Gently, Abu Bakr,' adding, 'See to these doors that open on to the mosque and shut them except one from Abu Bakr's house, for I know no one who is a better friend to me than he'. Mohammad said in his speech that day, 'If I were able to choose a friend on earth I would choose Abu Bakr, but comradeship and brotherhood in the faith remain until God unites us in His presence.'

Mohammad found the people tardy in joining the expedition of Usama Ibn Zayd while he was suffering, so he went out with his head bound up until he sat in the pulpit. Now people had criticized

the leadership of Usama, saying, 'He has put a young man in command of the best of the emigrants and the helpers.' After praising God as is His due he said, 'O men, dispatch Usama's force, for though you criticize his leadership as you criticized the leadership of his father before him, he is just as worthy of the command as his father was.' Then he came down and the people hurried on with their preparations.

Mohammad's pain became severe and Usama and his army went out as far as al-Jurf, about a stage from Medina, and encamped there and men gathered to him. When Mohammad became seriously ill Usama and his men stayed there to see what God would decide about Mohammad. Mohammad said on the day that he asked God's forgiveness for the men of Uhud, 'O Muhajirs, behave kindly to the Ansar, for other men increase but they in the nature of things cannot grow more numerous. They were my constant comfort and support. So treat their good men well and forgive those of them who are remiss.' Then he came down and entered his house and his pain increased until he was exhausted.

Then some of his wives gathered to him, Umm Salama and Maymuna and some of the wives of the Muslims, among them Asma' d. 'Umays while his uncle 'Abbas was with him, and they agreed to force him to take medicine. 'Abbas said, 'Let me force him,' but they did it. When he recovered he asked who had treated him thus. When they told him it was his uncle he said, 'This is a medicine which women have brought from that country,' and he

pointed in the direction of Abyssinia. When he asked why they had done that his uncle said, 'We were afraid that you would get pleurisy;' he replied, 'That is a disease which God would not afflict me with. Let no one stop in the house until they have been forced to take this medicine, except my uncle.' Maymuna was forced to take it although she was fasting because of Mohammad's oath, as a punishment for what they had done to him.

Muhammad Ibn Usama from his father told me that when Mohammad's illness became severe he and the men came down to Medina and he went in to Mohammad who was unable to speak. He began to lift his hand towards heaven and then bring it down upon him, from which he knew that he was blessing him.

'A'isha said that she used to hear Mohammad say, 'God never takes a prophet to Himself without giving him the choice.' When he was at the point of death the last word I heard Mohammad saying was,' ay, rather the Exalted Companion of paradise." I said (to myself), Then by God he is not choosing us! And I knew that that was what he used to tell us, namely that a prophet does not die without being given the choice.

'A'isha said: 'When the prophet became seriously ill, he ordered the people to tell Abu Bakr to superintend the prayers. 'A'isha told him that Abu Bakr was a delicate man with a weak voice who wept much when he read the Quran. He repeated his order nevertheless, and I repeated my objection. He said, "You are like Joseph's companions; tell him to preside at prayers." My only

reason for saying what I did was that I wanted Abu Bakr to be spared this task, because I knew that people would never like a man who occupied Mohammad's place, and would blame him for every misfortune that occurred, and I wanted Abu Bakr to be spared this.'

Al-Muttalib Ibn Asad said, when Mohammad was seriously ill and I with a number of Muslims was with him, Bilal called him to prayer, and he told us to order someone to preside at prayers. So I went out and there was 'Umar with the people, but Abu Bakr was not there. I told 'Umar to get up and lead the prayers, so he did so, and when he shouted Allah Akbar Mohammad heard his voice, for he had a powerful voice, and he asked where Abu Bakr was, saying twice over, 'God and the Muslims forbid that.' I was sent to Abu Bakr and he came after 'Umar had finished that prayer and presided. 'Umar asked me what on earth I had done, saying, 'When you told me to take the prayers I thought that Mohammad had given you orders to that effect; but for that I would not have done so.' I replied that he had not ordered me to do so, but when I could not see Abu Bakr I thought that you was most worthy of those present to preside at prayers.

Al-Zuhri said that Anas Ibn Malik told him that on the Monday (the day) on which God took Mohammad, he went out to the people as they were praying the morning prayer. The curtain was lifted and the door opened and out came Mohammad and stood at 'A'isha's door. The Muslims were almost seduced from their prayers for joy at seeing him, and he motioned to them (with his

hand) that they should continue their prayers. Mohammad smiled with joy when he marked their mien in prayer, and I never saw him with a nobler expression than he had that day. Then he went back and the people went away thinking that Mohammad had recovered from his illness. Abu Bakr returned to his wife in al-Sunh.

Muhammad Ibn Ibrahim Ibn al-Harith told me from al-Qasim Ibn Muhammad that when Mohammad heard 'Umar saying Allah Akbar in the prayer he asked where Abu Bakr was. 'God and the Muslims forbid this.' Had it not been for what' Umar said when he died, the Muslims would not have doubted that Mohammad had appointed Abu Bakr his successor; but Umar said when he died, 'If I did not appoint a successor, one better than I did not do so; and if I leave them one better than I did so.' So the people knew that Mohammad had not appointed a successor and 'Umar was not suspected of hostility towards Abu Bakr.'

Abu Bakr Ibn Abdullah Ibn Abu Mulayka told me that when the Monday came Mohammad went out to morning prayer with his head wrapped up while Abu Bakr was leading the prayers. When Mohammad went out the people's attention wavered, and Abu Bakr knew that the people would not behave thus unless Mohammad had come, so he withdrew from his place; but Mohammad pushed him in the back, saying, 'Lead the men in prayer, and Mohammad sat at his side praying in a sitting posture on the right of Abu Bakr. When he had ended prayer he turned to the men and spoke to them with a loud voice which could be heard

outside the mosque: 'O men, the fire is kindled, and rebellions come like the darkness of the night. By God, you can lay nothing to my charge. I allow only what the Quran allows and forbid only what the Quran forbids.' When he had ended these words Abu Bakr said to him: 'O prophet of God, I see that this morning you enjoy the favour and goodness of God as we desire; today is the day of Bint Kbarija (a wife of Mohammad) May I go to her?' Mohammad agreed and went indoors and Abu Bakr went to his wife in al-Sunh.

That day 'Ali went out from Mohammad and the men asked him how Mohammad was and he replied that thanks be to God he had recovered. 'Abbas took him by the hand and said, "Ali, I swear by God that I recognized death in Mohammad's face as I used to recognize it in the faces of the sons of 'Abdu'l-Muttalib. So let us go to Mohammad; if authority is to be with us, we shall know it, and if it is to be with others we will request him to enjoin the people to treat us well." 'Ali answered: 'By God, I will not. If it is withheld from us none after him will give it to us.'

Mohammad died with the heat of noon that day. 'A'isha said: Mohammad came back to me from the mosque that day and lay in my bosom. A man of Abu Bakr's family came in to me with a toothpick in his hand and Mohammad looked at it in such a way that I knew he wanted it, and when I asked him if he wanted me to give it him he said Yes; so I took it and chewed it for him to soften it and gave it to him. He rubbed his teeth with it more energetically than I had ever seen him rub before; then he laid it down. I found

him heavy in my bosom and as I looked into his face, his eyes were fixed and he was saying, 'Nay, the most Exalted Companion is of paradise.' I said, 'You were given the choice and you have chosen, by Him Who sent you with the truth' And so Mohammad was taken.

'A'isha said: Mohammad died in my bosom during my turn; I had wronged none in regard to him. It was due to my ignorance and extreme youth that Mohammad died in my arms. Then I laid his head on a pillow and got up beating my breast and slapping my face along with the other women.

Conclusion

Religious Tolerance in Arabia

In Arabia, 1400 years ago, many religions with different Gods were living beside each other peacefully. The main reason of this religious tolerance was that nobody tried to impose his religion over others. They respect each other's religion and tolerate each other. Religious tolerance vanished with conquer of Islam. *Islam does not want to be a religion besides other religions; it wants to be the only religion of the world.*

Ibn Ishaq said “when Mohammad openly displayed Islam as God ordered him, people did not withdraw or turn against him, until he spoke disparagingly against their gods. When he did that, they took great offence and resolved unanimously to treat him as an enemy. When Qureysh saw that he would not yield to them, withdrew from them, and insulted their Gods and that his uncle treated him kindly and stood up in his defense and would not give him up to them, some of their leading men went to Abu Tallib.

They said, O Abu Talib, your nephew has cursed our Gods, insulted our religion, our way of life and accused our forefathers of error; either you must stop him or you must let us get at him.”¹

Suggestion of compromise

Some chiefs of Quraysh came to Abu Talib and said “You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have his religion and we will have ours.” When Mohammad came, Abu Talib said, ‘Nephew, these notables have come to you that they may give you something and to take something from you.’ ‘Yes,’ he (Mohammad) answered, ‘you may give me one word by which you can rule the Arabs and subject non-Arabs to you.’ ‘Yea,’ said Abu Jahl, ‘and (we say) ten words.’ Mohammad said; “You must say there is no God but Allah and you must repudiate what you worship beside him”. They clapped their hands and said, ‘Do you want to make all the gods into one God, Muhammad?’²

Mohammad did not accept compromise and peaceful living of various religions. As it is clear from the underlined part, Mohammad, even in Mecca, was dreaming of making a united and strong government of Arabs to rule the world. Probably he must have thought that by uniting Arabs under one religion, he could

¹ - Sirat Ibn Ishaq (Ibn Hesham), p-118.

² - ibid, p-191

make them strong enough to conquer the world.

Methods of Mohammad for calling people to Islam

For inviting people to a religion, three conditions are necessary: absolute accuracy of the statements and behaviors of the prophet, sound reasoning to support his claims and miracle.

Miracle is the main way to know a prophet; otherwise how is it possible to differentiate between a real prophet and a false one? Therefore, people have the right to ask miracles from a claimed prophet. But, Mohammad did not bring any miracle to prove his prophecy. It is mentioned in many verses of Quran that in many occasions people asked Mohammad miracles and he always evade presenting miracle by some unreasonable excuses.¹ Therefore based on Quran, Mohammad had no miracle at all. It is worth noting that, many miracles have been attributed to Mohammad in Sirah books, but all of them are false. Because, firstly, it is against Quran. Secondly, if any of the claimed miracles was right, Mohammad would have a strong argument against pagans. Mohammad could have said “I presented such and such miracles in such occasions, so I confirmed that I am a real prophet and you have to believe in me”, but Mohammad never said that and always

¹ - All the related verses were fully discussed in the book “Critique of Quran” by this author, chapter 6.

evade presenting miracle shamefully.

The only claimed miracle by Quran is Quran itself, but Quran is really an anti-miracle showing that it is impossible to be the word of God, as extensively explained and confirmed in the book “Critique of Quran”.

As you read in this book, Mohammad used to deceive Moslems by showing off that he had miracle, such as snake story in Tabuk war.¹ The people came across a big snake during their march. The people moved away from it. It approached until it stopped before Mohammad, and he stopped on his camel for a long while. Then it curled and moved away from the road and stayed there a while. The People came forward until they joined Mohammad, and he said to them, “Do you know who this is?” They replied, “Only God and His messenger know!” He said, “Surely this is one from a group of eight Jinn who desires to hear the Quran. He considered he must, when the Messenger of God settled in his land, greet him. Here is one who extends his greetings to you. So greet him.” All the people said, “And peace to you and God’s blessings!”

So Mohammad realized that he could deceive people by claiming that it was a Jinn. Everyone could claim like Mohammad that a snake is a Jinn. If Mohammad was right, why he did not talk with the snake in front of the people. Why he did not put his hand

¹ - Al-Maghazi Al-Waqidi, p-497

in the mouse of the snake to show that he was not really a snake. Why did not he show the Jinn in its real shape?

Sound reasoning is also necessary for a prophet to prove his claims. Mohammad used to present his claims without any supporting argument or miracle. If you read some of the early Soorahs (chapter of Quran) revealed in Mecca, especially Soorahs of part thirty of Quran, you would see plain presentations of ideas without reasoning. In some cases, Quran swears to various natural objects to support its claims, which is nonsense.

In addition, there is nothing as miracle or reasoning in acceptance of Islam by people even in Mecca.

Method of Mohammad in Mecca

In Mecca, Mohammad had no military power, so he had to avoid any forceful conflict with non-Moslems. None of the Meccan verses of Quran permit to use force to make people believe in Islam. In this period, Moslems were ordered forgiveness, good discussion with non-Moslems and waiver.

Methods of Mohammad in Medina

Acquired military power in Medina, Mohammad changed his method 180 degrees and used force as the main means to compel people to accept Islam. He started his offensive attacks with caravan-raid and continued with attacking various tribes, while they did nothing against Islam. *Mohammad was the beginner of all*

wars in Medina, except Uhud, Trench and Hunayn that were in response to previous attacks of Mohammad.

Mohammad revealed many verses and said several Hadiths (sayings) supporting the use of force against non-Moslems as fully discussed in chapter “Jihad..” in the book “critique of Quran” and some were mentioned before and will be mentioned later. For example, in a reliable Hadith, Mohammad said:

قال رسول الله أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله فمن قالها فقد عصم مني ماله ونفسه (صحيح بخارى ج ٢ حديث ١٣٣٥ و صحيح مسلم .٥٣١).

Translation: “I was ordered (by God) to fight people until they say: there is no God except Allah. Whoever says that would save his life and properties from me”¹

This Hadith clearly mentions that Mohammad should kill non-Moslems and steal their properties until they were obliged to accept Islam.

The main methods of Mohammad in Medina included:

- 1- Caravan raid
- 2- Terror
- 3- Offensive attacks against non-Moslems.

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

4- Killing people who were defending their homes, families and their lands.

5- Enslaving the rest especially women and children.

6- Raping girls and women forever.

7-Stealing all properties of non-Moslems including foods, cattle, farms and lands.

Here, these acts of Mohammad are explained briefly.

Caravan raids

Mohammad performed at least ten caravan raids. By order of Mohammad, Moslems used to kill the innocent defenders of trade caravans and steal the merchandises. They made all the caravan paths of Arabia and even of Iraq insecure.

Terrorism

Mohammad used to kill his opponents by terrorism, especially if they were knowledgeable people, like poets. In Arabia of that time, the role of poetry was similar to the role of media and press in the modern times. Poems were easy to remember and distributed easily among people, so the message of poems became widespread. By terrorizing knowledgeable people and poets, he

produced great fear, so that people did not dare to criticize Mohammad and Islam.

For example, about the reason of killing of Ka'b ibn Ashraf, Mohammad said: "If he had remained (silent) as others of similar opinion remained he would not have been killed treacherously. But he hurt us and insulted us with poetry, and one does not do this among you, but he shall be put to the sword." It means that his cultural effect was the reason of his killing. The message of this sentence of Mohammad is absolute suffocation (oppression) of thinkers, cultural people, media, writers and so on. As you know, today's Islamic groups and governments also have a very problematic relationship with this sort of people. For example, Islamic government of Iran never stopped repressing professors, universities, journalists, writers, filmmakers and so on. Many of them were killed and many are in jails.

In the conquest of Mecca, Mohammad commanded his men to kill four persons, including three bondwomen, because they had annoyed him (by singing) in Mecca more than ten years earlier. Throughout this book, you realized that anyone who had annoyed Mohammad by poetry, talking, criticizing or insulting, could have never escaped his revenge. Mohammad was extremely spiteful and used to keep his/her vengeance in his heart and kill him/her covertly (terror) or overtly in a suitable time, even more than ten years later. You see this in writings of a Muslem to his brother (brother of a poet called Ka'b), during conquest of Mecca. Bujayr

ibn Zuhayr wrote to his brother Ka'b telling him that "Mohammad had killed some of the men in Mecca who had satirized and insulted him and that the Quraysh poets who were left, Ibn al-Ziba'ra and Hubayra Ibn Abu Wahb, had fled in all directions. 'If you have any use for your life then come quickly to Mohammad, for he does not kill anyone who comes to him in repentance. If you do not do that, then get to some safe place."

In addition, look how unjust and brutal was the judgment of Mohammad, killing someone for reading a poetry criticizing Mohammad or Islam.

Breach of peace-treaties

Mohammad used to respect peace-treaties as long as they were useful for his power. When he decided to attack a tribe, he used to find or produce a pretext to break the contract and to attack non-Moslems.

Consider this saying of Mohammad to Bani-Qaynoqa: "O Jews beware lest God bring upon you the vengeance that He brought upon Quraysh" indicates that Mohammad had already decided to attack Jews and he was looking for a pretext to do that and the event of a Moslem woman (disclosure of her buttock by a Jew) provided the excuse for him. Then he revealed the following verse "if you fear treachery from any group, throw back (their covenant) to them, on equal terms: for God loves not the

treacherous (Quran: 8/58)”; then Mohammad said I fear them and marched to the Banu Qaynuqa based on this verse.

Based on the mentioned verse and this behavior of Mohammad, it is always acceptable for Moslems to break their treaty with non-Moslem if they just fear the possibility of breaking by the other side. In other words, no one can ever trust Moslems in keeping their promises and covenants.

Also, after Hodaybyiah, Mohammad did not return woman Moslems of Qureysh to Mecca, which was clearly a breach of the peace-treaty. As usual, this was Mohammad who broke the peace-treaty, as he used to do that by the smallest excuse.

Offensive attacks

The only acceptable war is a defensive war, at the level of defense not over-killing and cruelty. Also taking captives has priority over killing. Furthermore, killing captives has been considered a serious crime throughout human history. Also, based on UN international laws, the army that takes prisoners of war is responsible for life, health, feeding, clothing etc. of the captives.

But what did Mohammad do in Medina? Firstly, he was the beginner of war and aggressor. Before Badr, his soldiers raided a trade caravan, killed the head of caravan, took others as captives and plundered the caravan, and all these crimes were approved by Mohammad. In Badr, it was Mohammad who started caravan raid,

which ended up to a war. Mohammad had no right to raid caravans or kill non-Moslems.

Mohammad used to attack various tribes, while they had not done anything against him or Moslems. Mohammad was the beginner of all the wars, except Uhud, Trench and Honayn, which were started by others in response to the previous attacks of Mohammad on them.

Producing hatred and enmity

Mohammad used to produce hatred against non-Moslems, so that make Moslems ready to kill them. There are tens of hatred producing verses in Quran, as discussed in chapter Jihad of the book “Critique of Quran”. For example, in Badr war, the two sides were close relatives, brothers, son and father, uncle and so on. Moslems killed their brothers and their fathers. For example, when Utba Ibn Rabia called for the duel, *his son came up to him and challenged him*. When the group stood up to him *Utba helped with blows against his father*.

With a broader look over the history of humankind, one will find that, hatred and enmity among people is one of the outcomes of all the religions especially Islam; breach of moral values and compassion, hatred, enmity, dissociation of societies and eventually war. Isn’t any other way for worshipping God? Or the claimed God does not know a better way. Or, as it is obvious for any impartial researcher, religions are superstitions made by man.

Killing captives

Killing captives is a great crime, but Mohammad killed many captives in various wars and slaughtered all male captives (700-900 men) and some female captives of Bani-Qurayzeh.

For example, in Badr Mohammad said “surely you are needy. A man from among these (captives) shall not escape except with a ransom or the cutting off his head. At least three captives were killed by the command of Mohammad, some others were killed by Moslems and their act was not objected by Mohammad.

Necessity of extreme killing and bloodshed

Necessity of ruthless and extreme killing was brought to Quran by Mohammad:

It is not for a Prophet that he should have prisoners of war until he had made a great bloodshed (great slaughter of his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise (8/67). Were it not a previous ordainment from Allah, a severe torment would have touched you for what (captives) you took (8/68).

Could you imagine that these sentences be part of a religious book? The message of these verses is clear, *genocide of non-Moslems; Moslems should not take captives, they should kill them all.*

In support of this idea, Mohammad said: "If punishment were brought down on the day of Badr, no one would escape it except Umar." He used to say, "Kill and do not take a ransom." It means only Umar was right who was insisting on killing them all.

These sayings are fitting to the character of people like Genghis, Hitler and Stalin. These sayings are very far from the character of an ordinary man, let alone a prophet or God. Why does God like to slaughter his creatures? If Mohammad was right, God could have helped people to accept Islam with strong reasoning and miracles. Is it possible that it was God who insisted on using sword to make people believe in Islam, reasoning and miracles?

Taking pleasure of killing

Mohammad used to take great pleasure of his crimes. He was pleased of killing and encouraged Moslems to take pleasure of these inhumanities, as he said in Quran in Soorah Toubeh (9):

قَاتِلُوهُمْ يُعَذَّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
مُؤْمِنِينَ ۖ ۗ وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ ۖ ۗ ۱۵

Translation: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of the believing people (Quran: 9/14). And remove the anger of their (believers') hearts (Quran: 9/15).

It means that a Moslem should be a ruthless killer with no trace of morality or kindness in his heart, one who really enjoys killing.

Teaching ruthless killing

People of Aus (a tribe of Medina) were confederate with Bani Qurayza (Jews) and they thought that their mass slaughter is immoral and brutal, so they abstained from killing Jews. Mohammad wanted to abolish this moral concern, to wipe out any humanity remained in them, to teach them killing innocents and to teach them to break their peace treaty, so he sent some of the captives in front of the Aus' homes and ordered them to kill the captives. Ibn Hesham said that Mohammad ordered that every Jew should be killed by two Aus men, one should strike the neck first and the second one should cut off his head by another strike.

This order is very thinkable; when several people cooperate in a crime, the feeling of guilty diffuses, crime is more tolerable and people adapt to the crime. This was exactly what Mohammad wanted to gain. He wanted to promote his followers to a level that their hearts and their hands never shake during killing. This reminds me of a story of Genghis. One day he asked his troop, if anyone felt pity for killing someone. A soldier said I did; once I wanted to kill a baby, so I put the tip of my sword in his mouse. The baby thought that it was the breast of his mom and started to suckle the blade, so I felt pity but I killed him. Genghis killed this soldier and said, nobody in my troop should feel sorry of his killings. This is exactly what Mohammad wanted to teach Moslems; even he wanted his followers to get pleasure of killing non-Moslems as said in Quran and mentioned earlier. You saw

these cold-blooded killings in recent decades by Khomeini, Taliban, Alqaedah, Boko-Haram and Islamic state in Syria and Iraq. *This is Mohammadian education.*

Torture

You read that in several occasions, people tortured someone in front of Mohammad and he did not deter them or object. For example, in Efk event, Ali beat an innocent bondwoman of Mohammad severely before Mohammad and he did not object.

In addition, in some occasions Mohammad himself ordered brutal torture. For example, Mohammad asked Kinana (chief of Kheybar) to disclose the place of their jewelry; he denied. When Mohammad found some gold, he asked Kinana about the rest, he refused to produce it, so Mohammad gave orders to al-Zubayr, 'Torture him until you extract what he has' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then Mohammad delivered him to Muhammad Ibn Maslama and he struck off his head in revenge for his brother Mahmud. Then Mohammad killed his brother in a similar way.

Also, you read that in the expedition of Kurz Ibn Jabir, eight people killed the shepherd (slave) of Mohammad and plundered his camels. After capturing them, to make them suffer most, Mohammad ordered to scoop out their eyes, to cut their hands and legs, and to crucify them.

Therefore torturing people, especially non-Moslems, to extract information is legal. Also you could realize how much Mohammad loved wealth that he ordered torturing two brothers to death for jewelry. Torturing people for treasure is the act of the worst criminals, like pirates.

Torture is a great crime, though Mohammad had committed so many horrendous crimes that torture is trivial compared to them.

Slavery

The worst crime, after killing, is enslavement; converting a human being to a commodity, with nearly no right and with obligatory lifelong working for his lord. Slavery is an inherent part of the caste system of Islam. Tens of verses of Quran and hundreds of Hadiths are about slavery and its rules. Mohammad, his descendants, his companions, all Caliphs and most great scholars have had slaves and bondwomen until recently. During period of Umar and Othman (2nd and 3rd Caliphs after Mohammad), number of slaves of some of the great companions of Mohammad reached more than a thousand. *Islam produced the greatest slave-capturing and slaveholding of the known history of mankind, and worse is that, Islam made slavery eternal, since slavery is part of the religion. So as long as Islam exists, slavery exists.* You are seeing that how slavery is reviving by the most faithful and righteous Moslems, Islamic state in Iraq and Syria.

Slave is a commodity, bought, sold and inherited. Slave is always doing force-labor for his lord, is punished arbitrarily, and has no right to sue his master. Slave is deprived of most human rights, and his main right is to get enough food and shelter to keep him alive to serve his master. If a slave killed a free man, the slave will be killed, but if a free man killed a slave, the killer will not be killed, and based on Sonnat the killer just pay the price of the killed slave to his master. If the killer is the master (owner) of the slave, he does not pay anything and will not be punished.

Raping captive girls and women

The condition of women captives (sex-slaves) is worse; they have to fulfill the sexual desire of their masters as well. The owner of a woman slave can have sexual intercourse with her as he wishes, even if the slave have had a husband before being bought or captured. Verse 4/23 of Quran mentions the women that having sexual intercourse with them is prohibited, then in the next verse states:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أُيُّمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (نساءٌ ٢٤) -
Translation: Also (forbidden are) women already married, except those (captives and slaves) whom you possess (Quran: 4/24).

Revelation circumstance of this verse is¹:

¹ - Tafsir (critiqueary) of Tabari, vol 5

Translation: Abi Saied said: in war with Aoutas we captured some married women, we do not like to have sexual intercourse with them while they have husbands. We asked the prophet; he revealed this verse and let us have sex with them.

Consider that even the Bedouin Arabs of that time abominated having sex with the married captives, but Mohammad eradicated this humane and moral abstinence. You read that Mohammad used to capture beautiful girls in the wars for himself, for example, Mohammad killed a Jew in the raid on Bani Qurayza and take his beautiful wife (Rayhana) for himself. Is this human, let alone prophet, who rapes a mournful woman?

This is one of the most detestable and inhumane rules of Islam that makes captive women of non-Moslems, sexual slaves forever. You heard that some dictators let their army rape women of a village or a city for one night, or one week or so. How brutal, inhumane and shameful is this behavior? Now look! Quran orders Moslems to enslave and rape all non-Moslem women (including women of Christians and Jews as long as they do not surrender to Islamic government) throughout the world and throughout the history forever!! *This is the most heinous, brutal and shameful rule ever legislated by anyone in human history.*

Thievery

The only morally acceptable war is a defensive war and in a defensive war, the only things that could be taken from enemy are weapons and other fighting equipments.

Attacks of Mohammad had three inhumane properties: First, Mohammad was always the beginner of the wars. Without doing any act against Mohammad, he used to attack non-Moslems, as he confessed himself "*I was ordered (by God) to fight people until they say: there is no God except Allah. Whoever says that would save his life and properties from me*"¹. So he was the offender, and all of his acts in these wars were great crimes including killing and capturing the assets of people, even the weapons. In fact, Mohammad was an arm-robber and he had no right to get anything from attacked people.

Secondly, the aims of all caravan raids, most Serriahs (wars ordered and organized by Mohammad, in which Mohammad was not present) and many Qazvahs (wars in which Mohammad was present) was thievery only. As you read many times, for this purpose, he used to order his troops to travel at night and attack and ambush people when they were slept. There was nothing as inviting people to Islam even by sword.

Thirdly, Mohammad used to steal all properties of non-Moslems, especially their foods and their cattle, which were their livelihood. He used to leave people including women and children without food and other essential needs.

Note the great wealth gained by Mohammad through these robberies, and Mohammad was proud of these robberies as he said:

¹ - Al-Bokhari 2/1335; Al-Moslem 1/53.

قال النبي: جعل رزقى تحت ظل رمحى (صحيح بخارى ج ٦ ص ١٠٦٧) -

Translation: Mohammad said: My livelihood was put under shadow of my lance.¹

Also the Moslems of Medina were getting richer and richer, all by thievery. *What a nice religion, which legitimizes thievery and rewards the thieves with paradise!*

As mentioned earlier in this book, thieves are three types: *first*: poor thieves who with great fear and trouble climb the wall of a place and steal something to live with. These are usually captured by police and punished severely. Mohammad did not belong to this abject group; his status was higher than these low-level thieves were. *Second* group are those thieves who use force, sword or gun to capture the properties of people. Certainly, Mohammad was one of this group. *Third*: the most vicious thieves are those who have done so much killing and brutality that people offer their properties to them by their own hands to let them alive. Mohammad was upgraded to this level as well. *The events of Khaybar, Wadi'l-Qura and Fadak were of this sort.*

Uncaring of the life of the remaining non-Moslems

Mohammad never cared about the life of non-Moslems remaining from a war, children, women, the elderly and those who did not take part in the war.

¹ - Bokhari vol. 6 p-1067

Arabia was a dry place and the main livelihood of people was obtained from ranching cattle especially camels and sheep. Humanity necessitates that people be just and merciful even to their enemy. This is absolutely necessary for a prophet so that people may incline towards his religion. But, one of the worst crimes of Mohammad, was to plunder the livelihood of non-Moslems. In his thefts, what never thought of, was the life of non-Moslems, that how these plundered people could survive without food, camels and cattle and so on, that how small children could survive without food, without father and sometimes without mother. *Mohammad's intention was to eradicate non-Moslems by any means, even by starving them to death!* You have heard of burnt land policy of some of the world's most evil men, like Genghis. They used to destroy the farms, cattle and other livelihood of people so that the rest of their enemy could not survive. You have heard that the communist regime of the Soviet Union starved part of the population of Ukraine to death. Isn't the behavior of Mohammad similar to theirs? If every society tries to eradicate his enemies, nobody will be left on the surface of the earth. Is it possible that God be so cruel, evil and criminal? Or Mohammad was a false prophet, a great criminal hidden behind the name of God?

Worse than that was when Mohammad punished them all by expelling them from their homes and plundering almost all their possessions, as he did with some tribes of Jews. Expelling old, young, women and children into a dry desert with nothing,

certainly ends up in dying of many of them. This recalls the forced emigration of some nations of the Soviet Union by Stalin. To be honest, Stalin's acts were more humane than Mohammad's act, since Stalin used to provide food, water, transporting vehicles and land for the emigrants!

In addition, by killing the young and powerful men of the tribes, Mohammad left the women, children and weak people defenseless and with no capable working men, no one to defend the tribe and no one to provide livelihood for them.

Mass punishment

Mass punishment is that one or some people commit a crime but in addition to the criminals, their innocent families, relatives or their tribes are punished. This is a horrendous crime, which was committed by some of the most evil dictators of the history like Saddam and Stalin.

Mass punishment was the routine behavior of Mohammad
He did not discriminate between fighter and non-fighter. He attacked all people (even when they were slept), killed anyone who was near to his sword, robbed anything in hand, captured any girl and women and raped all of them. When he killed the young and powerful men he used to leave the whole tribe defenseless, and without anyone to work and prepare food and livelihood for the tribe. When he robbed everything including foods and cattle, he

used to leave the whole tribe without food. When he confiscated the homes, farms, and castles, he used to leave the whole tribe without food and without residence place.

Mohammad committed the worst mass punishments against Jews. For example about Bani-Qorayzah, the head of the tribe with a few around him broke the treaty, but Mohammad killed all the men including young boys whose hairs (above penis) were grown. He confiscated absolutely all their properties, captivated all their girls and women and rapped them all. Or about some tribes like Bani-Qaynoqa, Mohammad took all their properties (he let each family have a camel load of their properties) and expelled all of them from their lands. Suppose, some Jews have committed a crime, why the whole tribe should be punished? What was the sin of others? What was the sin of women? What was the sin of children? It was really a horrendous crime to punish them all. Do you see the least humanity in the behavior of Mohammad?

Favoritism

Mohammad used to discriminate positively in favor of himself and his relatives. Also he used to act for political expediency. He was not just, even in killing and thievery. You read many of this sort of acts in this book, here just some examples are mentioned.

The most obvious one was that Mohammad discriminated positively in favor of his progeny. He gave them a high status

above all other people forever. He ordered Moslems to send greeting to his progeny in every prayer forever. He also allocated a great part of the booties and robberies to them forever.

Mohammad used to take the best of the booties for himself, best sword, best camel, best horse and the most beautiful captive girl.

In Badr war, he ordered that his close relatives (Bani Hashem) should not be killed, while he ordered Moslems to kill their close relatives even their brothers or fathers.

Also Mohammad discriminated in favor of his daughter and his groom. In Badr war, when the people of Mecca sent the ransom for their prisoners, Zaynab, a daughter of Mohammad, sent the ransom for her husband, AbulAs. She included with it a necklace of hers. When Mohammad saw the necklace, he recognized it and felt pity for her. He asked people to release AbulAs without any ransom.

In another occasion, Moslems raided the trade caravan of AbulAs (the groom of Mohammad). Mohammad asked them to return the caravan to AbulAs and freed him. Therefore Mohammad was not even a just killer or robber!

In Hunayn war, Mohammad freed his foster-sister (who was captive) and her relatives and gave them some gifts, while enslaved thousands of other women. When he recognized her, he stretched out his robe for her to sit on and treated her kindly. He gave her the

choice of living with him in affection and honor or going back to her people with presents, and she chose the latter. He also gave her a slave called Makhul and a slave girl. In addition, Mohammad freed her relatives by her demand too.

In Hunayn war, Mohammad committed favoritism and discrimination in freeing the captives; since his foster-mother was from a clan of them, he freed them. I do not say that he should not free them. Enslaving women and children is the worst crime even worse than killing, so Mohammad should not do that in the first place. But, as Mohammad claimed, if enslavement was the command of God, why he should discriminate between his relatives and others.

In conquest of Mecca, why did Mohammad forgive Quraysh after the primary killings? By resorting to this, Moslem intellectuals claim that Mohammad was a good and merciful man. What was the reality? The answer is simple; *Mohammad forgave Quraysh, because they were his relatives*. This is quite clear from his sayings and his behaviors. Firstly, you already read that Mohammad prohibited Moslems from killing his relatives in Badr battle. Secondly, you read that Abu Sufyan said to Mohammad, “O Messenger of God, did you commanded the killing of your people? I implore you by God, about your people. You are the most charitable of people, the most merciful of people, and the most connected of people.” Mohammad said, “Today is the day of graciousness! Today, God will make the Quraysh mighty”. Thirdly,

Mohammad wrote a meaningless Soorah named ‘Quraysh’ in Quran, to admire the name of his tribe forever. Fourthly, at the same time that he forgave Quraysh, Mohammad sent squadrons in every direction to attack and plunder non-relative non-Moslems. Fifthly, Mohammad plundered properties of some non-Moslems and bestowed lots of them to his relatives in Mecca. So, it is quite clear that forgiving Quraysh was due to kinship not due to humanity.

Since based on the Islamic rules, Mohammad should have killed all non-Moslems of Quraysh, the behavior of Mohammad with Quraysh was *favoritism*. If God commanded that all non-Moslems should be killed (as Mohammad claimed), there should be no exception and no discrimination. But Mohammad was killing other non-Moslems in thousands, but forgave his relatives and even made the Quraysh mighty forever. You see, *Mohammad was not impartial and just even in executing his rules!*

Mohammad, similar to other dictators and kings, loved to make his name, his tribe and his city mighty and eternal. For this reason, Mohammad made the name of his tribe mighty, and made Mecca, his birthplace, the holiest place on the earth.

Behavior of Mohammad with Abu Sufyan was a political act not a righteous act. Abu Sufyan was the greatest enemy of Mohammad, and even when he was compelled to accept Islam, he showed his doubt about the prophecy of Mohammad. Nevertheless, Mohammad forgave him and designated his house a safe place for

others. He also gave huge stolen assets of Havazen to Abu Sufyan, while he ordered killing of some weak people like three bondwomen. Mohammad was not doing his duty as a prophet, but he was seeking power and knew that by having the rein of the head of a tribe, he would have control over the whole tribe.

After Hunayn battle, Mohammad gave huge gifts from the stolen goods to the mostly Quraysh chiefs and leaders, and did not give to Mohajers and Ansars. A man said 'Muhammad, I've seen what you have done today.' 'Well, and what do you think?' he answered. He said, 'I don't think you have been just.' The prophet got angry and said, 'If justice is not to be found with me then where will you find it? Also, Ansars took the matter to heart and talked a great deal about it, until one of them said, 'By God, Mohammad has met his own people (Qureysh) and forgot us. In addition the head of Khzraj (Sa'd) said as you (Mohammad) divided plunders among your relatives and did not give to Ansar, they are not happy. Furthermore, as Waqidi narrated, Ansar said "*during war we are the most important people, but during dividing spoils, his (Mohammad's) relative are the most important people.*"

In this occasion too, most plunders were essential needs of thousands of Havazen people including more than 6000 women and children. So in fact, Mohammad robbed the livelihoods of needy people and gave to wealthy and leaders of his own tribe, Quraysh. This was an overt oppressive act against needy people, and an overt favoritism and discrimination. This is exactly what

other evil dictators were doing throughout history. They used to rob ordinary poor people and give to wealthy, chiefs, commanders and relatives. *It is a dirty political act for power.* By having the harness of powerful and chiefs, Mohammad could easily have ordinary people under his control.

To deceive ordinary people, Mohammad said, “I have treated them generously so that they may become Muslims.” What a religion is it, which could be bought by money, instead of reasoning, evidence and miracle? In addition, why only the powerful and wealthy people need such gifts? As usual, ordinary and poor people are not valued humans; they are second-class citizens. If Mohammad was honest, he should have treated all people equally. He was a politician like others not a prophet to bring equality and justice. Also, through his act, Mohammad supported oppressive tribal aristocracy. Is it really God, who supports upper classes and forget ordinary people?

Another example is that Mohammad gave some of the most valuable properties of Bani Nadhir to his relatives, like Ali and to his great companions like Aboo Bakr and Umar. He gave a water well (surely with its farms) to each of Aboo Bakr and Umar. Do you see justice or equality in this behavior of Mohammad, or it was just a political act? After Mohammad’s death, these two persons killed many times as much as Mohammad killed to strengthen the pillars of Islam. Therefore, Mohammad knew well to whom give the money! It is exactly like what other dictators do; they plunder

the assets of the ordinary people by sword and pay some of it to their commanders to save their throne.

Genocide of Jews

Mohammad committed the worst crimes against Jews while, Jews never started any attack against Moslems. But Mohammad committed mass slather of all men, many children and some women of Bani-Qorayzah; he enslaved the rest and later sold them. In fact, he eliminated this society from the surface of the earth. Also he confiscated all properties of some tribes and forced-emigrated them to dry deserts. In these occasions, surely Mohammad committed genocide.

What were the main objectives of Mohammad of attacking on Jews? The claimed objective of Mohammad was to attack on people until they accept Islam, but was it true for attacks on Jews? Everyone including Mohammad soon realized that Jews would not leave their religion and would not convert to Islam. Therefore, attack on Jews did not serve the claimed objective of Mohammad. Thus the main objectives of Mohammad, were conquering Jews (power), plundering their properties (wealth), capturing their beautiful women, and raping them (sex). He wanted to bring all Arabia under his command, and he succeeded. He wanted to have huge wealth, and he succeeded. Finally, he wanted to provide sex pleasure for himself and Moslems, and he succeeded. What a useful God was Allah!

Ruining

You read that before war with Thaqif, Mohammad halted under a lote tree near the property of a man of Thaqif, and said, 'Either come out or we will destroy the wall on you'. He refused to come out so Mohammad ordered his wall to be destroyed.

Also, When he was in Liya, Mohammad ordered that the fort of Malik Ibn 'Auf should be destroyed. As Waqidi narrated, it was burning from Asr prayer to sunset.

In addition, Waqidi narrated that Mohammad put fire into palm tree farms of another man of Thaqif.

Furthermore, Mohammad ordered that the grape trees of Thaqif should be cut down and the men fell upon them cutting them down. Also he had ordered cutting of palm trees of Jews before.

Consider this sentence of Mohammad, '*Allah Akbar! Khaybar is destroyed. When we arrive in a people's square it is a bad morning for those who have been warned.*' Mohammad feels proud of producing disaster, ruination and death for people

What is this sadistic interest of destroying and burning down? It seems that all evil dictators of the history take pleasure of burning down and ruining the properties of their enemies. Do you see any difference between Mohammad and many evil dictators of the history? Is this a prophet?

Breach of all moral principles

In behavior of Mohammad with non-Moslems, there is nothing as morality and humanity. You read that, how Mohammad taught lying, deceit and dishonesty to his terrorists. About terror of Ka'b, it was said the Ka'b was insulting Mohammad in his poems, but as narrated by Ibn Ishaq and Waqidi, in his poems there is no insult, while as you read there are many insults in the poems of Hassan (poet of Mohammad) against Ka'b. Mohammad used insulting poetry against him and his hosts to make him return to Medina. You read that “whenever Ka'b moved from one group, Mohammad invited Hassan and said: Ibn al-Ashraf has descended upon so-and-so. Hassan continued to insult them until his saddle was thrown out, and when he was not able to find shelter he returned to Medina.” The message of this behavior of Mohammad is that, insulting and bringing dishonor to non-Moslems is permitted.

Also Mohammad employed lies, trickery and deception against Ka'b. He inhumanely employed the brother of Ka'b for building trust and taking Ka'b out of his home. The clear message of these behaviors is that, telling lies and using trickery against non-Moslems are permitted. As explained in chapter “Morality in Quran” in the book “Critique of Quran”, Islam spoiled the universality of moral values, so that most immoral acts are permitted against non-Moslems.

Mohammad legalized raping captives and even having sex with married women captives. Even Bedouin Arabs felt ashamed of having sex with married women captives, but Mohammad eradicated this remnant of morality too.

Throughout this book, you realized that Mohammad did not abide by any moral principle. Everything was legitimate for him, killing, torture, stealing, kidnapping, enslaving, raping and injustice even among Moslems. Was there any other great crime that Mohammad did not commit?

Apostasy after Mohammad's death

After Mohammad's death, a great majority of Moslems of all parts of Arabia, Yemen and Bahrain discarded Islam. By employing the remained Moslems in Medina and other areas, Abu Baker (the first Caliph after Mohammad) fought hardly with apostates and by killing a huge number of them and torturing many of their leaders, he forced them to accept Islam again.¹

This event is objective evidence that during Mohammad's era, people did not accept Islam due to its righteousness, reasoning, or miracles, but they had been forced to accept Islam by sword. They had accepted Islam to save their lives, properties and their families from Mohammad. So as soon as the fear gone the rejected

¹ - Tabari history Volumes 4 and 5

Islam.

Synopsis

A synopsis of behavior of Mohammad could be found in the following few sayings of Mohammad and Quranic verses.

- Killing non-Moslems and seizing their properties and their women

قال رسول الله: أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَاتَلَهَا فَقَدْ عَصَمَ مِنِي مَا لَهُ وَنَفْسَهُ (صحيح بخاري ج ٢ حديث ١٣٣٥ و صحيح مسلم .(٥٣/١

Translation: Mohammad said, “I was ordered to fight against people until they say ‘there is no God except Allah’. Whoever says that, he will rescue his life and his possessions from me.”¹

- Obtaining livelihood by arm robbery from non-Moslems:

جعل رزقى تحت ظل رمحى (صحيح بخارى ج ٦ ص ١٠٦٧).

Translation: Mohammad said “my livelihood was put under the shadow of my lance.”²

¹ - Sahih al-Bokhari vol 2 no 1335; Sahih al-Muslim 1/53

² - Sahih al-Bokhari vol 6

-General massacre (by terror or fighting) of those who do not believe in Allah as the only God (oneness of Allah):

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُّتُمُوهُمْ وَخُذُّوْهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوهُمْ كُلُّ مَرْضَدٍ (توبه ٥)

Translation: kill the Mushrikun (polytheists) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush (Quran: 9/5).

- Killing Christians and Jews and seizing their properties and their women, until they accept to live as degraded people under the Islamic government and pay extra taxes

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدِهِمْ صَاغِرُونَ (توبه ٢٩)

Translation: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and his messenger have prohibited, nor follow the religion of truth (Islam), out of those who have been given the book (Christians and Jews), until they pay the tax (Jeziah) with their hands (with inferiority) while they are degraded (Quran 9/29)

- Killing hypocrites and infidels

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ (توبه ٧٣).

Translation: O prophet fight with hypocrites and infidels and be harsh with them (Quran: 9/73).

فَإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا فَضْرِبُوهُمْ حَتَّىٰ إِذَا أُنْخَتُمُوهُمْ (محمد ٤)

Translation: When you meet infidels, cut their necks, until you make huge bloodshed (Quran: 47/4).

- Plundering the properties of non-Moslems:

فَكُلُّوْ مَمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا (انفال ٦٩)

Translation: So eat (enjoy) what you have gotten of booty in war (against non-Moslems), lawful and good (Quran 8/69).

- Raping the captive girls and women even married ones:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكْتُمْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (نساء ٢٤)

Translation: Also (forbidden are) women already married, except those (captives and slaves) whom you possess (Quran: 4/24).

Overall, these behaviors of Mohammad produced the extreme fear among people, which guaranteed his victory as he said:

قال النبي: نصرت بالرعب (صحیح بخاری ١/١٢٨ و مسلم ١/٣٧٠)

Translation: I conquered by extreme fear.

The practical results of the Islamization wars

It was estimated that from the beginning of Islam until the end of Othman Empire, more than 270 million people were killed in Islamization wars, including: 120 millions Africans¹, 60 millions Christians², 80 millions Indians³ and 10 millions Budists⁴. Millions of Zoroastrians killed in Iran Empire was not included in this 270 millions. For each person killed at least two persons were enslaved (women and children), therefore at least more than 540 million humans were enslaved and since around 75% of them were women and girls, more than 400 million women were raped⁵. Therefore, *Islam produced the greatest and the most brutal killing machine of all history. Also Islam produced the greatest system of enslaving and slave trade in the world's history.*

Since Islam claims that contains everything needed for human life, during Islamization wars many old civilizations were eradicated and replaced by Islamic civilization. No offensive war

¹ - Woman's Presbyterian Board of Missions, David Livingstone, 1888, p 62

² - David Bani Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-10

³ - Koenard Elst, Negationism in India, Voice of India, New Delhi, 2002, pg. 34

⁴ - David Bani Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p.230, table 4-1

⁵ - These estimates may not be quite accurate, however we know that hundreds of millions of people were suffered from Islamization wars.

destroyed civilizations as much as Islamization wars. During Omar (the second Caliph after Mohammad) era alone, great Roman and Iran civilizations were eradicated and residuals of Babylonian and Egyptian civilizations were wiped out as much as possible. Cultures and arts destroyed; libraries were put into fire; buildings and monuments were destroyed as much as possible; tens of languages and scripts were wiped out and replaced by Arabic. Arabic culture, Arabic language, Arabic writing, and Arabic civilization became dominant over a huge part of the world. I am sure that if Greece had been conquered by Islamic military, there would not have been any remnant of works and books of the great Greek philosophers today.

Many of today's conflicts like Bosnian, Palestine and Indian conflicts are the remnants of the Islamization wars. For example, Palestine was conquered by Omar; Jews were killed, deported or subordinated to Islamic government. Their temples were destroyed and replaced by Mosques. These acts produced an eternal war between Moslems and Jews that never ends.

This huge killing machine was stopped after collapse of Othman Empire in World War I, but this huge killing dragon was awaken by Khomeini (the leader of Islamic revolution of Iran) and started to swallow humans again. Iran-Iraq war with around 500000 dead and at least 1.5 millions injuries, hundreds of terrorist acts by Islamic government of Iran, extraordinary terrorist acts of Taliban and Alqaedah are primary morsels of this dragon.

Mohammad is the worst criminal man and Islam is the worst criminal doctrine of the whole history

Order to slaughter, torture, enslaving, raping women and plundering all properties of non-Moslems forever is the worst criminal order of the history. Note carefully that these crimes have no limitations:

- have no limitations in terms of morality and affection. Moslems must not feel sad or guilty but must take pleasure in killing of non-Moslems.
- have no limitations in terms of weapon. Any weapon can be used: regular, chemical, microbial or nuclear.
- have no limitations in terms of type of killing: regular war or terrorist attack.
- have no limitations in terms of geographical territory. All great criminals of the history had a limited territory, but the whole population of the world should be killed if not converted to Islam, then one Islamic government should govern the whole world. From Islamic point of view, if there are humans in other planets, they must convert to Islam or must be killed.
- have no historical limitations. All great criminals acted in a limited period of history, but these Islamic crimes exists as long as human exists.

- have no limitations in terms of type and severity of harshness. Any type and any level of harassment and torment are permitted.
- have no limitations in terms of stealing. All properties of non-Moslems belong to Islamic government.
- have no limitations in terms of enslaving. Any number of non-Moslems for any period could be enslaved.
- have no limitations in terms of raping non-Moslem women. For example, during Omar that Islam conquered Iran and Roman empires, some companions of Mohammad had more than a thousand slaves and bondwomen.
- And most importantly, Islamic slaughter has no limitations in terms of the number of killed person. The worst criminals of history usually slaughtered a village a city or a few cities, then were satiated of blood. But in Islamic killing there is no blood satiety. Absolutely no pagan, unbeliever and hypocrites should remain alive, and absolutely any Christian or Jews must be degradedly subordinate to Islamic government. If this aim needs tens of billions of killing, does not matter; the job must be done with any expense.

Overall, all criminals and crimes of the history had some sort of limitations, but Islamic killing has no limitation whatsoever. Now you judge, is Mohammad the worst criminal man and Quran the worst criminal book of man's history?

Final conclusion:

It is impossible for Mohammad to be a prophet.

If Mohammad was a prophet of God, God must have ordered all these crimes.

Since it is impossible for God to be a criminal; therefore, it is impossible for Mohammad to be a prophet.

The end